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America

Faith and Order at Oberlin

by Gustave Weigel, S.J.

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The Red Satellite

by Charles E. McCauley



October 19, 1957

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America

National Catholic Weekly Review

Vol. XCVIII No. 3

Whole Number 2527

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America

Correspondence

Premonition

EDITOR: After reading your movie reviewer's criticism of Kim Novak in *Jeanne Eagels* (9/28), I feel impelled to communicate to you a sobering thought: somewhere in this broad land of ours there is a little girl, aged perhaps only three, who will one day play the lead in *The Kim Novak Story*.

FRANCIS CANAVAN, S.J.

Jersey City, N. J.

College Women in Parish

EDITOR: Why is it that Margaret Murphy in her article "Mrs. College Graduate," in the Sept. 28 *AMERICA*, assumes that the female Catholic college graduate is on a plane set apart? A college education should not make it difficult for a woman to find her place in the life of the parish. It should enable a woman to enter into all phases of parish life with a more mature understanding and with a greater willingness to help spread the good influence of the parish to the surrounding community.

I see nothing very penitential in being an active member of the Legion of Mary or any like parish organization. What more glorious opportunity to make use of a college training than to assist the parish priest in the Legion of Mary under the banner of Mary Immaculate to help reclaim wayward souls and to inspire others to a greater share in the spiritual life?

Bronx, N. Y.

CATHERINE O'BRIEN

EDITOR: Thanks a million for the article on "Mrs. College Graduate." It is the very first I have ever read that depicted accurately the dilemma of the college graduate zealous to carry Christ to her parish.

It is mighty discouraging always to read and be told that you are a slacker. Now from this article I have received new vim and vigor to carry out the ideals inspired in me at a Catholic college seven years ago.

(Mrs.) MARIANNE M. STARR

Wilmington, Del.

EDITOR: Joy and gladness be to you, Margaret Murphy! Joy to offset what could be a natural reaction of glumness when the who-does-she-think-she-is letters and comments begin to accumulate. Gladness to spur you on toward further forays into that field of difficult dichotomy: how can criticism (trained and principled) be made to lie down peacefully near charity (genuine and Pauline)?

Perhaps your book will suggest to the woman graduate of a Catholic college how she can be an active member of parish groups without renouncing her integrity. Sometimes one feels the press of benevolent despotism; we are faithfully washed and fed, but if we had an idea, would it do us any good?

JUNE VERBILLION

Oak Park, Ill.

Toward Tomorrow's America

EDITOR: Would that all who doubt or refuse to believe that our friends across the sea can make excellent citizens of the United States would read Heinz R. Kuehn's "We Will Bear True Faith" in your Sept. 14 issue. This is one of the most moving tributes to our country and its people written by either a native or naturalized American.

Let us prove to Mr. Kuehn that we are worthy of his high ideals by urging our representatives in Washington to make every effort in behalf of the immigrants waiting to enrich our land.

ELIZABETH DONOVAN

Dorchester, Mass.

Movie Criticism

EDITOR: "Rating Films in Europe" (9/28) is one of the sanest treatments of a growing problem that have appeared in recent months. The author's statement that it is "more important to support good films than to fight bad ones" is noteworthy. Further, the author advises Catholic critics not to "ignore the positive aspects of otherwise unworthy films." The Catholic film critic who frantically looks for violations of the Production Code, and little else, is apt to be very discouraging. It is well to remember Fr. Daniel A. Lord's old motto that support of a good film is our best guarantee of more of the same.

GENE D. PHILLIPS, S.J.

West Baden Springs, Ind.

Freedom Too Costly?

EDITOR: In his short article, "Military Muscle and Fat" (AM. 9/14), William V. Kennedy likens the American people of today to the people of Czechoslovakia in 1938 who set a limit on what they would sacrifice in defense of liberty. In your Comment "Foreign Aid Slashed," in the same issue, you spell out the danger to which we are exposed by the failure of Congress to grant the President the monies he needs to

protect our liberties. It seems to me, however, that you are wrong in absolving the American people of the major part of the blame for our present perilous position.

Where is the evidence that the people are so ill informed as not to know the risk we are taking? In Chicagoland, where four-fifths of the daily press opposes parts of the President's foreign-aid program, it is quite evident that the readers approve of the newspaper's policy.

Could great Presidential leadership change all this in peacetime? The little attention paid to the sound advice of such magazines as *AMERICA* on the question of foreign aid makes one skeptical.

La Grange, Ill.

C. V. HIGGINS

State Dept. on Djilas

EDITOR: In reply to your query whether the treatment of Milovan Djilas' book *The New Class* is being played down by the United States Government.

Mr. Djilas' book has received careful attention in the Department of State. Officers of the Department concur in the view of the book as an effective indictment of the Communist system. The Voice of America has made extensive use of *The New Class*, including summaries and excerpts from the book in its broadcasts to the Soviet orbit countries. U. S. Information Agency missions overseas are also giving special attention to the volume by making copies available to interested readers and by fostering interest among local leaders whose thinking and attitudes on communism may be influenced by what Mr. Djilas has written.

The New Class is particularly effective as an indictment of communism because it is written by a Marxist in Marxist terms. Its inherent significance and merit are such that the book recommends itself to foreign intellectual and political leaders, especially those already influenced by Marxist thinking. The treatment accorded this important publication by United States information media throughout the world has taken this consideration into careful account at all times and particularly in sensitive situations where overzealous USIA promotion efforts might well tend to discourage rather than encourage interest in the book. We believe that the treatment of Dr. Djilas' book on this common-sense basis is best calculated to ensure its maximum impact as a political document.

HARRY W. SEAMANS

Information Liaison Officer

Public Service Division
Department of State
Washington, D. C.

[For *AMERICA's* comment on this letter from the State Department, turn to p. 60. Ed.]

Current Comment

The New Moon

Earth's new man-made satellite or *sputnik* (fellow-traveler) has given us all a lot to think about. In this issue Prof. Charles E. McCauley's article (p. 65), "Reflections on a Red Star," brings us his thinking about our 184.3-pound, 18,000-m.p.h. cosmic companion. His conclusions are worth pondering.

As the Red *sputnik* laces its inter-continental tracks around our hemispheres and over our poles, we can't help thinking how this amazing achievement would have delighted the inquiring mind of Aristotle. An immense accomplishment of human engineering genius, the earth-satellite demands our admiration and stirs our hopes for the vastly greater human space-conquests it portends.

This little "moon," circling the earth every 96.2 minutes, clearly proves two things: first—for those who still doubt it—that the earth is round; then, too, that the earth is mighty small, and that all its nations are closer together than we ever dreamed.

Finally, the *sputnik* underscores a fact that cannot be blinked—Soviet scientific prestige has vastly outdistanced that of the United States in the eyes of the world. Massive Red propaganda campaigns will hymn both the ICBM and the satellite achievements for the purpose of boosting morale behind the Iron Curtain. In fact, the world-wide propaganda value of the satellite more than matches its scientific usefulness. The world political implications of our new moon stagger the imagination.

A Look Up Top

Man, it has been remarked, thinks of himself as a land animal, though he lives at the bottom of an ocean of air. Be that as it may, our airy ocean is pretty useful to us. It acts as an insulator, sealing in the earth's heat and preventing us from freezing. It acts as a shield against the various kinds of

radiation that bombard the earth from without.

Air has its drawbacks, though, particularly from the astronomer's point of view. Like any ocean, it makes it hard for those on the bottom to see what is going on above the surface. Even on what seems to the layman a clear night, the astronomer will find his "seeing" spoiled by air currents and turbulence.

The quest for clear seeing has led our U. S. astronomers to put their big telescopes on mountain tops: the 36-inch Lick telescope on Mount Hamilton, the 100-inch Hooker on Mount Wilson and, most famous of all, the 200-inch Hale telescope on Mount Palomar—all in California's equable clime.

In the closing days of September, astronomy almost literally leaped to newer heights. An unmanned balloon took a 12-inch telescope equipped with a camera up to 81,000 feet over Wisconsin and Minnesota to shoot pictures of the sun.

At that height, 95 per cent of the atmosphere's turbulence is left behind. The camera took 8,000 pictures ranging over 100 million square miles of the sun's surface. The few thus far developed indicate that a new chapter in man's knowledge of the solar phenomena is opening.

Prof. Marcus Schwarzschild of Princeton, in charge of the experiment for the Office of Naval Research, said—by way of reassurance, perhaps?—that it was a purely scientific project with no immediate practical application.

Trading Stamps Legal

Many housewives, along with some businessmen, sighed with relief two weeks ago when the Federal Trade Commission decided that trading stamps are not in themselves illegal. More specifically, after a year-long probe, FTC found no evidence that the use of trading stamps runs afoul of the Federal ban on "unfair methods of competition in commerce, and unfair or deceptive acts or practices in commerce." For the present, then, the commission had

no intention of issuing "any complaints . . . prohibiting the use of trading stamps."

FTC spokesmen concede that their decision was partly based on the attitude of State courts and legislatures toward the trading-stamp craze. Though the U. S. Supreme Court has decided that States have jurisdiction over trading-stamp plans, the great majority of them have not made use of their authority. In a number of cases, State courts have held that anti-trading-stamp laws are unconstitutional, and have found in others that such laws are not a proper exercise of police power. In one instance, FTC noted, an anti-trading-stamp law was defeated by popular referendum.

Despite the commission's finding, critics of trading stamps will continue to believe that the stamps are no bargain, and that the housewife who thinks they are is deluding herself (See AM. 8/3/57, pp. 463-4). The fact is, however, that the housewife, if she is being deluded, very much enjoys her delusion. We venture to predict that Rep. Victor L. Anfuso will shortly find this out, if he doesn't know it already. The brave New York Congressman is chairman of a House Agriculture subcommittee that is currently studying the effect of trading stamps on rising food prices. The progress of this probe will bear watching.

On Wisconsin

D. M. Kiplinger, publisher of *Kiplinger's Washington Letter*, once wrote that there are two kinds of lobbyists—good ones and bad ones. The good ones are those who fight for legislation you favor, the bad ones, those who promote laws you oppose.

That sophisticated observation assumes, quite properly, that the activity of lobbying is in itself legitimate. After all, lobbying is only an exercise, frequently on an organized basis, of the sacred right of the citizen to petition his government. What Mr. Kiplinger's remark neglects is the stigma the popular mind attaches to lobbying—the widespread suspicion that lobbyists are up to no good. Though this suspicion is frequently unjust, it is not, unfortunately, without substantial basis in our history. The activities of some notorious lobbies, going back to the earliest days of the

Republic, still leave a stench in the honest citizen's nose.

Because of abuses, many attempts have been made to control lobbying without at the same time trespassing on the right of petition. None of these has been wholly successful. More than ordinary interest attaches, therefore, to a claim from Madison that the Wisconsin State legislature has just passed "the finest lobby control law which can be found anywhere in America." That is what Gov. Vernon W. Thomson called it when he signed the bill into law.

Maybe the Governor is right. The new law makes it a crime, no less, for a lobbyist to provide any legislator or State official with food, lodging, beverage, transportation, money, campaign contribution or "any other thing of pecuniary value." In fact, the only thing left for the lobbyist to provide is a list of the reasons why lawmakers ought to vote for his bill. That is as it ought to be.

Christian Engagement

Becoming engaged—to marry, that is—has always been a serious and momentous decision. Today in the United States, we are happy to report, it is taking on an even more solemn and sacred character through the rapidly growing practice of making these betrothal promises before the altar in the presence of parents and friends. Solemn betrothal ceremonies can be celebrated in conjunction with the Sacrifice of the Mass, or at an evening candlelight service in church.

We at AMERICA were particularly interested in Jeanne Stenger's feature story on Catholic betrothals in the Cincinnati Catholic *Telegraph-Register* for Oct. 4. The reason for our quickened interest was that one of the secretaries on our staff had just invited us to attend such a service and we wanted to read up on it in advance. Now, having attended, we can say with the firm assurance of experience that its beauty and solemnity would be hard to exaggerate.

Miss Stenger tells us that the church celebration of betrothal, common in other Catholic lands but never widely practiced here, is growing more and more popular among young American Catholics about to marry. We hope the trend continues. Incidentally, an instruc-

tive brochure on formal Christian betrothal is *Promised in Christ* (Grailville Publications, Loveland, Ohio, 50¢).

What About the Navy?

We Americans are fiercely proud of the U. S. Navy. At least, we used to be. These days, however, word is getting around that all is not well in that important branch of the service. Hanson W. Baldwin, New York *Times* military analyst, rounded up his report on Nato's ten-day naval maneuvers, Exercise Strike Back, with some rather disturbing reflections on the Navy's men and morale. The *Times* carried this story Oct. 3.

The constant and rapid turnover of naval personnel, the diverse sources from which officers are recruited, the brevity of tours of duty afloat, short-term enlistments—these are a few of the factors that keep the Navy from being "the professional, high-spirited 'band of brothers' it once was," writes Mr. Baldwin.

The present world-wide commitments of our Government have loaded us with immense and necessary new responsibilities, but a slashed military budget forces us to face these obligations with fewer ships and fewer men. Aren't we cutting that budget too deeply (AM. 10/12, p. 30)?

Today's excessive mobility of naval personnel hurts morale. Our big carriers are like floating hotels, with men coming and going constantly. In the last six months of this year the giant *Forrestal* will replace 1,500 of her crew of 2,500. This same problem affects all our ships. Mr. Baldwin says "the experience-level of the Navy's watchstanders is so low that most captains feel they cannot leave the bridge with safety when their ships are at sea."

These disquieting observations are such as to give concern to all of us, but to no one more than to new Defense Secretary Neil H. McElroy.

The New Bevan

When the British Labor party concluded its annual meeting Oct. 3 at Brighton, the moderates led by Hugh Gaitskell were in complete control. Not since the days of the Korean war, when the party split badly over rearmament,

has it appeared so united and so confident of returning to power. For this improvement in the party's fortunes, two surprising developments appear from a distance to have been responsible.

The first was the reversion of the powerful Transport and General Workers Union to its traditional posture of firm support of the party's moderate leadership. Under both Ernest Bevin and Arthur Deakin, the Transport Workers could always be counted on to oppose the dogmatic Socialist theorists in the Constituency parties. Of late, under the new leadership of Frank Cousins, the big union had been showing less responsible tendencies. Mr. Gaitskell can now apparently rely on the same stout support from the trade unions—in matters of rearmament as well as of nationalization—that his predecessor Clement Attlee enjoyed.

More striking still was the change in the party's problem child, the stormy Aneurin Bevan. To the dismay of his followers Mr. Bevan accepted not only the Gaitskell policy of moderate nationalization (AM. 9/7/57, p. 562) but his temperate, realistic stand on hydrogen-bomb development as well. Hitherto Mr. Bevan has adamantly opposed all British efforts to make the big bomb.

None of this means that Washington would have an easy time with a Labor Government. The party conference favored admitting Red China to the UN Security Council and was hostile to the U. S. approach to German reunification. And Mr. Bevan, slated to be Foreign Secretary in any Labor Cabinet, thinks he can settle world problems by still more talks with the Communists.

Polish Student Riots

In European history it is not at all unknown for students to precipitate a Cabinet crisis. Nothing quite like that happened in Warsaw when the riots began on Oct. 3, but the event showed the importance of the universities in countries behind the Iron Curtain. In our country, where we recognize the influence of the worker and his union, we tend to underestimate the comparable influence of intellectual circles in such countries as Poland.

The trouble arose over restrictions laid on *Po Prostu*, the student weekly which had much to do last year with

bringing about the "Polish October." Its piercing criticisms of the Stalinists in the Government led to the rise to power of Wladyslaw Gomulka. But that taste of free criticism only whetted the appetites of the editors. These students, threatened with censorship of their principal main article when publication resumed after vacations, decided not to publish at all. Result: riots in Warsaw that went on for several days and seemed at times to be getting out of control.

Po Prostu is run by Marxists, or at least by men of no religious belief. Their criticisms of the present Gomulka regime are not a protest against communism as such. Nevertheless, they have thrown a significant light on the nature and mood of the forces at work today in Poland. The demonstrations that shook the capital as a protest against the closing of the student organ show the mind and the mettle of the Polish student. He will be heard from again.

Djilas Finds Readers

In Correspondence, this issue, a State Department spokesman explains U. S. policy toward the book *The New Class*, by Milovan Djilas. This letter is in reply to a query as to the truth of a report that the State Department is "playing down" the Djilas book in our overseas information program. At the end of August, a column signed by J. J. Gilbert was issued by N.C. News Service, in which the charge was made that we have been soft-pedaling this devastating book and thus losing a magnificent opportunity to combat communism. The NC writer charged that this "disappointing restraint" was due to our fears that we might offend Tito.

The reply here published shows that the State Department does, indeed, consider the Djilas book an effective indictment of communism. We are assured that the best use is being made of it abroad. But the letter closes with an implicit admission that the NC charge has a basis in fact. The State Department acknowledges that it is concerned that "overzealous" (read "all-out") U. S. Information Agency promotion in "sensitive situations" (read "Yugoslavia") might well tend to "discourage" (read "induce reprisals") rather than encourage interest.

This is a disappointing restraint, as

NC has said. Fortunately, the Djilas message does not depend upon the United States for its delivery. A check with publisher Frederick A. Praeger, Inc., turns up the information that, although State Department purchases have been less than 500, a total of 30 book and serialization rights have been granted foreign publishers. In the meantime, Radio Free Europe and Radio Liberation have made wide use of the Djilas book in their broadcasts. It is safe to say that many copies have found their way into Yugoslavia in spite of the Tito regime.

Catholic Growth in Asia

The 30th General Congregation of the Society of Jesus has recognized the growing importance of Asia in world affairs. On Oct. 3 this body, now meeting in Rome, announced the creation of a new independent jurisdiction for India and East Asia. The new Asian Assistancy, ninth in a system of world-wide regional groupings of Jesuit provinces, embraces 2,241 members of the Society. It includes three provinces and seven vice provinces of India and the vice provinces of Japan and Indonesia. This concession of a greater measure of autonomy was perhaps inevitable. Not only has the Society grown in Asia. The Church itself has made remarkable progress there in the last decade.

According to the latest statistics, there are approximately 30.5 million Catholics in a total Far Eastern population of 1.3 billion. Omitting Red China, North Vietnam and North Korea, where exact figures are hard to come by these days, NC News released on Sept. 30 the following country-by-country breakdown of the Catholic population of East Asia:

Country or area	Catholics
South Korea	250,000
Japan	241,745
Formosa	135,000
Hong Kong	108,637
Macao	14,000
Southeast Asia	1,975,578
Philippines	17,387,441
Indonesia	1,498,182
Indian Subcontinent	6,440,927

Alongside the teeming millions of pagan Asia, the total of Catholics may

seem insignificant. But the remarkable feature of these statistics is the rate of increase they represent. In ten years the number of Catholics in Japan, for example, has almost doubled. In Asia "the harvest indeed is great." We are confident our fellow Jesuits of the new Asian Assistancy will continue to provide their share of the labor.

Irish Neutralism?

Friends of Ireland are shaking their heads in surprise and even dismay at the way the Irish are talking and voting in the United Nations. Frank Aiken, Minister for External Affairs, unveiled the new Irish approach in his address of Sept. 10, when he proposed a withdrawal of U. S. and Soviet forces from both sides of the Iron Curtain. Later, he proposed a four-power conference on the Middle East. Finally, on Sept. 24, Mr. Aiken voted for India's resolution to put the question of Red China's admission to the UN on the agenda. Ireland also voted against the U. S. proposal to postpone the question for yet another year.

Those seeking a key to this unheralded "neo-neutralism" point to the change of government which took place this year. The new Prime Minister, Eamon De Valera, has consistently conducted an "original" foreign policy. Those who know his habit of striking out on what seem to him logical courses, regardless of reaction, are not mystified by the unorthodox voting pattern thus far followed by Ireland in the United Nations.

Members of the Irish UN delegation stress that the vote on China did not by any means signify that Ireland condones the actions of the Reds. The view of the delegation was rather that it is better for such a question to be openly discussed, and then rejected if need be. Ireland does not recognize Peking, but it sees no advantage in continually postponing discussion on the question.

On this and the other issues mentioned, the Irish position is unique, to say the least. It is all the more unusual because of Ireland's known support of freedom and her detestation of communism. The coming weeks in the General Assembly will provide a clearer indication of just where Ireland really stands.

William Buckley's Review

When first launched in November, 1953, the *National Review* was described as a new venture in the "journalism of ideas." All the existing reviews of opinion (and therefore *AMERICA*, too), said the press release issued on the occasion, were of the "liberal" outlook. The *National Review*, under the editorship of founder William F. Buckley Jr., the outspoken son of Yale, aimed to break that monopoly as a representative of the "conservative" viewpoint.

Despite inevitable financial difficulties, the new publication is still afloat—with a claimed circulation of 21,000. To note its first anniversary, the *National Review* has published in book form a selection of the writings of its first year. In this volume, *The National Review Reader*, edited and with an introduction by John Chamberlain (Bookmailer, \$5), the editors have in effect spotlighted what they consider most representative of their thought and method. The collection provides, for that reason, a convenient opportunity to assay the *National Review* as a whole.

IN DEFENSE OF CONSERVATISM

It is easy to ascertain the central preoccupation of the review's editors: to shake the weakened pillars of the hitherto dominant school of thought known under the name of "liberalism," and to advance in turn the cause of "conservatism." Both these terms, need it be said, are a trap for the unwary. Paradoxically, some of *NR*'s European contributors to the volume are known at home as Liberals. *AMERICA*, on the other hand, may in some respects be termed "liberal," but its stand on modern problems is rooted in principles quite different from those which inspire the policies of certain of its fellow journals of opinion with which it is supposed, by the *National Review*, to share common ground. Conservatism is subject to the same ambiguities. "Conservatism," as the word is currently manhandled, can mean simply the anti-New Deal reactions of a John T. Flynn, or the political views of some Southern Senator. Or it may refer to the historical and humanistic set of values inculcated by an academician like Russell Kirk (See his "The Passing of the Patron," *AM.* 9/21). Unfortunately, the *Reader* exhibits no awareness of these important distinctions.

Among the skilled and knowledgeable writers who write for the *National Review* we find such names as James Burnham, John Abbott Clark, Frank Chodorow, John Dos Passos, Erik von Kuehnelt-Leddihn, Frank S. Meyer, Russell Kirk, William J. Schlam, Wilhelm Roepke, the late F. A. Voigt and others. One finds here a wealth of brilliant and stimulating writing, much of

which is bound to stir a sympathetic reaction in many Catholic readers. There is, for instance, a firm rejection of coexistence with the Communist world ideology and an attachment to overlooked values that are part of man's cultural heritage. An unsigned editorial, presumably by Mr. Buckley himself, "The Strange Case of Doctor Dooley," is a powerful castigation of the moral relativists to be found in almost all our civic communities.

BUT . . .

These and similar themes have not, up to now, appeared with any regularity or consistency from the pens of the influential writers of our time. That a trend in this direction seems to be developing should be a source of gratification. Candor, however, compels the observation that there are many shortcomings in the essays here republished. Frank Chodorow's piece on the spiritual basis of individualism, for instance, is quite inadequate. In addition, the few flippant and shallow articles dedicated to international problems are unworthy of this vital subject, on which so much of a positive nature has been enunciated by the Popes in recent years. Again, much as Wilhelm Roepke esteems the Catholic Church and what it stands for (as this writer came to know from listening to his lectures at Geneva), his economic theories need important qualifications from the standpoint of Catholic social thinking.

Finally, and perhaps above all, the founder-editor and guiding spirit of the *National Review* has yet to establish himself, in Catholic eyes at least, as a reliable guide to the solution of modern problems. The *Reader* does not provide any basis for revising an estimate made several years ago. An editorial in *AMERICA* (11/17/51, p. 173-4), with reference to William Buckley's *God and Man at Yale*, concluded an adverse opinion with this judgment: "Mr. Buckley's own social philosophy is almost as obnoxious to a well-instructed Catholic as the assaults on religion he rightly condemns."

But the *National Review*, like the contemporary conservative movement as a whole, is still too much in its formative stage for any criticism to be final. It is to be noted that one of the contributors to the young review, Russell Kirk, has recently started his own conservative quarterly, *Modern Age* (Foundation for Foreign Affairs, Inc., 64 East Jackson Blvd., Chicago 4, Ill. \$3 yearly). Is that split a sign of the weakness or of the strength of conservatism? Time will tell.

ROBERT A. GRAHAM

Washington Front

New Battle of the Budget

Just about this time, practically every executive head of the Government departments, agencies and subagencies has appeared before the Bureau of the Budget, hat in hand, to say how much money, in his or her opinion, and in view of congressional demands and of the constant lessening of the value of the dollar, is needed for fiscal 1959, the year beginning July 1, 1958.

In the midst of this often painful process, the bureau issued on October 1 what it calls its midyear review of projected income and outgo for the present fiscal year. It thus brought sharply into focus a fact I have often insisted on here, that there is a big difference between the administrative budget, the one the President sends Congress each January, and the spending budget, what will actually be spent.

The results of the review were depressing. Instead of the \$71.8 billion which the bureau estimated would be spent before June, 1958, we are now told the figure will certainly be \$72 billion and probably much more. What, then, one may ask, became of the famous \$6 billion which the Congress claimed to have cut from the President's budget? Mystery. One may also ask what became of the equally famous orders of the Budget

Bureau to cut expenditures well below what the Congress had appropriated. Another mystery. The fact seems to be that the budget and general governmental spending are as much a mystery to the President and Congress as they are to the press and public at large.

It is certain, however, that they are no mystery to Budget Director Percival F. Brundage and his associates. Over the years since Woodrow Wilson, the budget director has gradually acquired almost dictatorial powers over the Executive branch. He can, and often does, issue directives even to Cabinet members as to how much they may spend and how much withhold from Congress' appropriations. But here he runs into the usual insuperable difficulties that beset him: the resistance from underlings in the Defense Department and their often irresponsible procurement practices. He also has his troubles with Congress, over which he has no control at all.

It now seems certain that Mr. Brundage will be forced to yield to departmental requests to Congress for supplemental appropriations in January to meet deficits in available money. In that event, an inevitable one, instead of the estimated surplus foreseen last January, there is likely to be a deficit of some \$300 million and maybe more.

There is a deep political significance in this situation. Who will be responsible for the fact that there will be no tax cuts in 1958, an election year? The Republicans or the Democrats? That is a 1960 question. But what of 1958?

WILFRID PARSONS

Underscorings

THE JAMES J. HOEY AWARDS for interracial justice will be presented this year to George Meany, president of the AFL-CIO, and James W. Dorsey of Milwaukee, chairman of the advisory committee of the Fair Employment Division of the Wisconsin Industrial Commission. The awards have been presented annually since 1942 in honor of the late James J. Hoey, first president of the Catholic Interracial Council of New York. The two recipients, a white and a Negro Catholic lay person, are chosen for their contributions to the cause of interracial justice.

►FREE TRANSPORTATION for books for missions in Asia is offered by the Asia Foundation, 105 Market St., San Francisco 5, Calif. The foundation will pay transportation costs from any point in the United States to a mission school in Asia. Donors of books should write the foundation giving the address

of the school to which the books are to go. School addresses may be obtained from the Mission Secretariat, 1312 Massachusetts Ave., N.W., Washington 5, D. C.

►U. S. CATHOLIC COLLEGES and universities enrolled 4,314 foreign students during the school year 1956-57, according to figures released by the National Catholic Educational Association. There are some 14,000 Catholic foreign students in the United States out of a total of 40,000.

►MOST REV. ANSGAR NELSON, O.S.B., became Bishop of Stockholm, Sweden, on Oct. 1, his 51st birthday. He succeeds Bishop Johannes E. Mueller, who retired because of age and ill health. Born in Denmark, Bishop Nelson came to the United States in 1925 and became a Catholic in 1927. He joined the Benedictine Order, and after

his ordination in 1937 taught at Portsmouth Priory, R. I., until in 1947 he was appointed Coadjutor to Bishop Mueller, with right of succession.

►A CONFERENCE OF MALE RELIGIOUS of the United States was established at a recent meeting in Washington, D. C., of 110 major superiors of religious institutes. The organization was set up, under the direction of the Sacred Congregation for Religious, to promote the spiritual welfare and the work of U. S. male religious, and their cooperation with each other and with the hierarchy and diocesan clergy.

►AN INTERESTING Newsletter is put out each month by the Nativity Parish Mission Center (204 Forsyth St., New York 2, N. Y.), with jottings about work done among Puerto Rican and other youngsters of the parish. This summer the center ran a Summer Day Camp for 135 children, with instructions and excursions (12 bus trips, 23 train trips to points outside the city).

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Editorials

British Critics of Archbishop Rummel

In its issue of August 17 the London *Tablet* criticized editorially the school integration policies of Archbishop Rummel of New Orleans. It also attempted to justify the action of a rebellious group of New Orleans Catholics, whose appeal to Rome has been sharply rebuked by a spokesman for the Holy See. This disparagement of a Catholic bishop's teaching authority was gleefully seized upon by editor David Lawrence, whose *U. S. News and World Report* made it a top feature on October 4. The issue was devoted to exploiting to the utmost sensational aspects of the current troubles in Little Rock.

The *Tablet* editorial argued its case from a certain degree of toleration of slavery shown by the Church in the past. It quoted from Archbishop Kenrick's 1858 treatise on moral theology, and cited language used by the Provincial Council of Baltimore, also in 1858. The Council urged Catholics to use caution in the then violently raging slavery dispute. How could a bishop, the *Tablet* asks, declare "a thing to be morally wrong which was not and would not have been declared morally wrong at an earlier date?"

Though cautionary language was used by the American bishops at the desperately critical moment just before the Civil War, none can believe they wished to justify, even theoretically, American chattel slavery. This was a very different thing from the "involuntary servitude" of academic moral discussions. It was based on the assumption (among others) that certain persons were *born* without some of the fundamental rights. In other words, it was essentially in conflict with the natural law. In practice, it brought with it a lot of other moral evils. Would the *Tablet* itself now stand for it?

What of segregation? A social practice whose evils were once not fully recognized may begin to work

grave and obvious injustices under new conditions of living. Conceivably, after the Civil War, segregation did not inflict these injustices, at least to any notable degree. Today it does. Today it is known to do so. Thus it must be declared immoral and sinful. True, the sinfulness and immorality of such a practice are not always reducible to specific personal actions: "Since my last confession I have committed segregation four times." But personal guilt is none the less involved in knowingly and willingly lending support to the perpetuation of a social construct which not only enshrines this evil, but also generates a host of grave injustices.

Segregation's innumerable restrictions affect the individual Negro in his most basic rights—of family life, public security, employment, equal opportunity and education. Such unjust consequences of segregation are entirely intolerable for America's progressing Negro population, in a manner far beyond the situation of some sixty years ago. The conditions of a modern, highly industrialized society ruthlessly increase the hardship wrought by segregation. They likewise emphasize the vicious circle that it automatically creates. The more any body of citizens is cut off from the mainstream of opportunity, the more they lose their capacity of benefiting by it.

A bishop has the sacred right and the obligation to decide when certain public abuses may no longer be tolerated by anyone under his jurisdiction, and to issue directions accordingly to the faithful of his own diocese. This Archbishop Rummel chose to do, just as the Catholic bishops of South Africa also saw fit to do recently, though their circumstances greatly differ from our own. The Church never gains when Catholics in one country question the matured judgment of its bishops in other lands.

Hand of Government over Labor

With the Teamsters' convention at Miami Beach, a new chapter in the history of U. S. trade unionism inevitably begins. How long it will last, what changes it will record, what it will mean to the employers and workers of this country, no man can safely predict. In today's murky atmosphere, only this much can clearly be seen: the trend toward Government intervention in the internal affairs of unions, as well as in labor-management relations, which set in during World War II and picked up strength with the passage of the Taft-Hartley Act, is certain to dominate events for some years to come.

Perhaps this development was inevitable. When Congress passed the Wagner Act in 1935, buttressing with legal guarantees the natural right of workers to organize and bargain collectively, it not only assured a vast expansion of trade unionism; it also introduced a change in the character of the institution itself.

Prior to the Wagner Act, trade unions were considered to be purely private organizations. How they conducted their affairs—how they elected their officers, administered their funds, dealt with employers—was deemed to be largely their own business. To such pri-

vate groupings the Wagner Act gave public support. In addition to providing Government machinery to assist their organizational activities, it obligated employers to bargain collectively with them. It did more than that: it forced employers to recognize duly certified unions as bargaining agents for all their employees, whether the employees belonged to unions or not. This encouragement to unions, this protection of their rights, this large grant of authority to them obviously changed the status of unions. They became in fact affected by a public interest. It was, then, only a question of time before the law caught up with the fact, as it did to a considerable extent with the Taft-Hartley Act in 1947.

In view of the Teamsters' defiance of public opinion, of the AFL-CIO and of the McClellan committee, no special prophetic gift is needed to forecast a strengthening of this trend toward Government controls over unions. It is even possible to predict the form these additional controls will take. The next Congress will almost certainly pass laws regulating welfare funds, the administration of union finances, the conduct of union

governmental and organizational practices. It will probably outlaw organization picketing, which is aimed at organizing employers rather than employees, and it may even enact a national right-to-work law. These measures will be justified on the ground that they are necessary to prevent the kinds of abuses revealed, especially in the International Brotherhood of Teamsters, by the McClellan committee hearings.

In a soundly based society the state does not interfere unduly with private groups. It leaves them great freedom to conduct their own affairs. When, however, private groups acquire great power and fail to couple with this power an equally great sense of responsibility, the state has no choice but to intervene. Thus it has come about that over the years the Federal Government has imposed checks on the railroads, the banks, the security markets and on business generally. Now, largely because of the moral obtuseness of Dave Beck and James R. Hoffa, newly elected head of the IBT, it is labor's turn. If anyone ever asked for it, the Teamsters surely did.

Is the Church "Committed"?

In the broad realm of what we may call her public relations, each one of us must carry a share of real responsibility for the good name of the Catholic Church. As often as a hundred times a day we have it within our power to hurt or enhance, by word or example, the public estimation that men form of her. If this holds for any Catholic as an individual, it follows that when we raise our voices in more than a private capacity, we are adding immeasurably to our responsibility.

The members of the U. S. Catholic Press Association are vividly aware of the peculiar position in which they stand with respect to this problem. To what degree, they ask themselves, does a Catholic newspaper or magazine "commit" or "implicate" the Church when, in its editorial columns, it shows itself favorable to this or that program or policy touching some purely temporal issue? Meeting in Cleveland's Hotel Statler, October 3-4, a Midwest regional conference of the CPA spent a whole day thrashing this out.

Some Catholic journalists are convinced that there is no place in the Catholic press for the airing of specific editorial positions on temporal issues. Precise stands on such matters as the soil bank, "tight money," right-to-work laws, a loan to India, nuclear weapon policy or the federalizing of the Arkansas National Guard should be shunned. Stick to principles, they say. If you don't, you will involve the Church. The fact that your editorial appears in an ecclesiastically approved or diocesan-sponsored newspaper or magazine makes the editorial appear to propound the "official" opinion of some bishop, some religious order or congregation, or of all the bishops and even of the Holy Father himself.

Another group of Catholic editors disputes this view. They assert that Catholic publications may and even should print editorial opinion on concrete temporal

affairs. Some hold that a whole span of intelligent Catholic attitudes should be represented, and that this can be done in a clearly designated section of the paper where readers will come to expect rather extended treatment of "Temporal Affairs." Others say that publications should themselves adopt clear, nonpolitical stands on a broad range of topics of civic and social concern. According to this view, principles should by all means be expounded, but editors should also make those applications that sound reasoning dictates—for example, in serious matters involving the natural law or some aspect of the national or international common good. Obviously, a Catholic journal of opinion would have no reason for existing unless it held to this view of its freedom to take editorial positions.

Does such a policy tend to "commit" the Church in temporal affairs? No, it is argued, for the Church is not so readily "committed" as we might fear. U. S. Catholics have grown accustomed to a wide variety of opinions expressed by Catholic editors in Catholic publications. At times the newspapers of two neighboring dioceses will adopt quite divergent views on the UN, Unesco, international obligations, foreign aid, etc. Neither has committed the Church. The editorials are commonly thought to express no more than the opinions of those who write them, that is, of those whose names appear on the editorial masthead. The Church herself is not compromised by such differences.

It seems to us that there is a much more serious problem elsewhere in this delicate area. That problem arises when editors unconsciously sabotage the Church by failing to uphold her in those matters in which she has already "committed" herself through the clear teaching of the bishops or the Pope. Here, it seems to us, is an extremely important topic for future discussion.

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Reflections on the Red Star

Charles E. McCauley

SOMETIME IN THE AFTERNOON of Friday, October 4, in the flat country north of the Caspian Sea, the first man-made planet arched its way upward from the ground to an orbit high above the earth. By now thousands of men and women have seen its swift flight across the sky and hundreds of millions have listened to the chirruping radio signal that marks its course.

This first earth satellite represents a superb achievement of man's physical science, and the people of the world have rightly bestowed their admiration on the technical prowess of the men who sent it aloft. October 4, 1957 will long be a date to remember and will surely be ranked with other milestones of man's mastery over nature, such as Pasteur's victory over anthrax at Pouilly-le-Fort, or the flight at Kitty Hawk, or the first self-sustaining nuclear reaction under the University of Chicago's Stagg Stadium. Such climactic events mark both the culmination of long endeavors and also the beginning of new and often greater developments. They evoke reflections in which are often intermingled both hope and fear.

Even now, only a few days after launching time, this first and comparatively uninstrumented satellite has already yielded valuable information. The fact that its orbital velocity has not yet been appreciably slowed confirms previous estimates of the rarity of the upper atmosphere. Other results should soon be forthcoming.

But the new star catches the imagination because of something far deeper than these somewhat routine scientific goals. The myth of Icarus enshrines an ancient longing of man to free himself from the surface of his planet. Through the labors of the Montgolfier brothers in 1783, through that of the Wrights and their many successors, the last two centuries have seen the partial fulfilment of this historic desire. These past successes have led to even greater dreams, and today man wills to sail the space between the planets and perhaps, someday, even the greater space between the stars. The successful launching of the first earth satellite has brought interplanetary flight well within the realm of the practical and achievable.

Mingled with these hopeful thoughts are others more somber. The rocket technology presupposed by this

successful flight shows that the intercontinental ballistic missile is now a reality and that the world stands very near the intrinsic possibility of "push-button" war. And in this country many have already asked, in surprise, alarm or anger, how it happened that this first triumph in space was won by Soviet Russia and not by the United States.

In many domains of scientific achievement such a question would make little sense. The fields of endeavor are immense and the number of possible discoveries, inventions and achievements unlimited. Pioneering work is done in every civilized country and the thoroughgoing interdependence of all these separate endeavors makes the corpus of science truly international. Every practicing scientist would consider it absurd to suppose that any one country could be the origin of all significant work.

WHY THEY GOT THERE FIRST

But in the present instance the question is a reasonable one. Though a complete answer could be given only by those high Government officials to whom all the facts are known, still certain facts are plain. When the Soviet and American Governments announced their respective satellite projects, each disclaimed any intention of a race against the other. Their stated general purpose was to aid in the research of the International Geophysical Year.

The two projects no doubt differed in size, intended complexity, relative effort and starting date. But both sides were clearly aware of the international prestige to be won by success and of the very special cachet to be gained by the first to achieve a recognizable success. In this general sense, then, there was a race and the Russian scientists won it handily.

Their splendid achievement has once more made it plain for all to see that the Soviet Union possesses an immense corps of physicists, chemists, mathematicians and other scientists of the highest caliber, and an industrial network fully able to meet the most exacting requirements of modern technical vision. Today the proposition that our national security depends largely on a creative and expanding technology receives at least universal lip-service, and to many the mere thought that our recently acquired American pre-eminence in the field of physical science might soon pass to another and unfriendly nation is truly alarming.

How then shall we realistically appraise ourselves?

PROFESSOR MCCAULEY'S knowledge of Russian has enabled him to follow Soviet scientific developments since World War II. He is an associate professor of chemistry at St. Peter's College, Jersey City, N. J.

Even to the most alarmist observer it must be clear that we have not yet been outclassed or perhaps even broadly equaled. Many of the recent spectacular Russian technological advances have been won only by diverting a significant proportion of their energy away from what we regard as the common conveniences of life to gigantic special projects. The recent Moscow gibe that "the Americans design the best automobile tail-fins but we design the best intercontinental missiles and earth satellites" has many overtones, not all of them flattering to the Russians. Nevertheless, the Soviet priorities in an intercontinental missile and the earth satellite are important both in themselves and as portents of things to come.

THE PROSPECT BEFORE US

While we have many reasons for pride in our past, we have none at all for complacency about the future. It has long been a commonplace that the Soviet educational system has for several years been producing scientists and engineers at nearly double the American rate and it is abundantly clear that many of these men and women are of the first class. This is not a trend that can be reversed in a hurry. First-rate scientists and engineers, like responsible citizens or wise statesmen, are not plants that can be sown in April and harvested full-grown in October. Behind the current statistics are national attitudes and policies that extend back over a generation.

Perhaps we Americans have already chosen a road from which there is no returning. Some patriotic and competent observers apparently think so. Seven months ago the renowned physicist Edward Teller stated flatly that within ten years the best scientists of the world will be found in Russia, and that it is already too late to do anything about it. His words have a grim ring: "I am not saying that this will happen unless we take this or that measure. I am simply saying that it is going to happen." In the light of this prophecy the current outcries of certain Senators and Congressmen against the military spending policy of the present Administration have a sadly inadequate ring.

It is true that if only more governmental money had been appropriated, or more technicians corralled from other tasks, or a steady policy of research pursued without the disconcerting backing and filling that Washington has exhibited during the past ten years, an "American star" might perhaps have been the first man-made satellite to shine in the sky. And again, perhaps not. In any case, such remedies do not really penetrate to the heart of the problem.

It has often been pointed out that our relatively declining production of scientists goes hand in hand with a widespread decline in general educational standards in our schools, and that the causes for this latter are deeply rooted in both our traditional attitudes of freedom from regimentation and our recent social history. Unhappily this trend has often been accelerated rather than checked by leaders in educational policy. To reverse it now would be a formidable task. Yet one cannot forget the ominous warning given by George F.

Kennan in *American Diplomacy: 1900-1950*: "A nation which excuses its own failures by the sacred untouchableness of its own habits can excuse itself into complete disaster."

What is needed, however, is more than a policy of fear or laissez-faire economic expediency. In their recent National Science Foundation report, *The Demand and Supply of Scientific Personnel*, economists David M. Blank and George J. Stigler have contended that there is actually no shortage of scientific manpower in this country since, if there were, salaries would long ago have been boosted far beyond their present levels. Such a view assumes that science is to be treated as just another commodity of the marketplace. To the present writer this seems a basic error.

The benefits obtainable for all by a widening and deepening of our national scientific development are so enormous that we, as a wealthy and civilized nation, should do our utmost to extend it, even if Soviet Russia and its threat did not exist. If this attitude is preached in season and out of season to our students, and—more important—if society clearly shows its belief in it by the social prestige and financial rewards it bestows on intellectual and creative ability, then we can be sure that we will never be short of scientific manpower; and we and all mankind will benefit. It may be that such a state of affairs is too utopian to be achieved with our current social and economic views. If so, these views must change.

The Conquest of Space

The Lord God, who put in the heart of man an insatiable desire for knowledge, had no intention of setting bounds to man's efforts at conquest when he commanded him to subdue the earth. It was all creation that He offered and confided to the human spirit, that it might penetrate this creation and thus grow ever in understanding of the greatness of its Creator. Man has hitherto felt himself bound to the earth and forced to be content with the fragmentary information that came through from the outside universe.

However, it now seems that man is offered the possibility of breaking the barrier and reaching for new truths and richer knowledge which God has plentifully scattered throughout the cosmos. Motives of mere curiosity or of adventure are not adequate guides for man in so great an undertaking. In a situation affecting so profoundly the intellectual development of man, the conscience must have its role. Man's knowledge of himself and of God must grow and deepen if he is to orient himself correctly in the universe and understand fully the import of his deeds.

Pius XII to delegates to the Seventh International Astronautical Congress, Rome, September 20, 1956.

Faith and Order at Oberlin

Gustave Weigel, S.J.

DURING THE PAST TWO YEARS the United States Conference for the World Council of Churches has been preparing for a North American study conference of the Commission on Faith and Order. These preparations successfully culminated in the meeting held at Oberlin College near Cleveland, Ohio, from September 3 to September 10.

Some 500 people with differing roles took part in the conference conducted on the beautiful Oberlin campus. The vast majority were Americans and Canadians. This was as it should be, because the conference was designed for these groups. However, there were men and women from other parts of the world. The Geneva office of the World Council had its representatives. Dr. Willem Visser 't Hooft, the general secretary of the Council, was present along with Dr. Hans Harms, the associate director of the Studies Division of the Council.

The outgoing secretary of the Faith and Order Commission, Dr. J. Robert Nelson, was on the Oberlin Conference staff prior to his assumption of the post of dean of the Divinity School at Vanderbilt University. His successor in the secretariate of Faith and Order, Dr. Keith Bridston, was also at Oberlin. Bishop Johannes Lilje of Hanover, Germany, was prominent and members of the India churches took active part in the sessions.

CROSS CURRENTS AT OBERLIN

Approximately forty churches were officially represented by delegates and thirty more had members of their communions present as accredited participants without official commitments from their churches.

It was noted in the newspapers that there were two unofficial observers of the Catholic Church, Rev. John B. Sheerin, C.S.P., and Rev. Gustave Weigel, S.J. This seemed noteworthy to reporters, even though Catholics have been observers at all three previous international meetings of Faith and Order. The famous martyr-priest Fr. Max Metzger was at Lausanne in 1927. There were Catholics at Edinburgh in 1937, and Bishop John Erik Mueller of Sweden was represented by four Catholics at the Lund meeting of 1952. Perhaps more noteworthy than the presence of Catholics was the presence of

observing members of the evangelical churches like the Southern Baptist Convention and the Lutheran Church-Missouri Synod.

As one keen and experienced observer of ecumenical activities noted, the Oberlin meeting was in some respects novel. In their beginnings, Faith and Order conferences were heavily influenced by the thought of the Anglican founders. In consequence there was an episcopal coloring in the working ecclesiological assumptions of dialog, nor was this substantially altered by the collaboration of the German Lutherans in the 'thirties. At Lund the Calvinistic presbyterial views were well ventilated. At Oberlin, the atmosphere was for the first time somewhat congregationalist, because so many of the "free churches" were actively represented.

Oberlin again manifested what has been called the "anguish" of the Eastern Orthodox participants in ecumenical conversation. In the past the Orientals separated from Rome have regularly voiced a courteous rejection of the messages of the meetings, because at least in part the messages went counter to Eastern Orthodox belief. At Oberlin the Eastern Orthodox anticipated the work of the conference with a statement of polite protest made prior to the sessions. Formally they made another protest against some of the remarks of Bishop Lilje in the ecumenical worship service of the conference. On the last day of the congress, the Eastern Orthodox Churches in North America through their spokesman, Rt. Rev. Georges Florovsky, dissociated themselves from the Oberlin message to the churches.

The task assumed at Oberlin was the discussion of the theme: The Unity We Seek. The work was directed by a committee appointed two years ago. Dr. Angus Dun, Episcopal Bishop of Washington, D. C., was the chairman. Dr. Eugene Carson Blake, Presbyterian, was vice chairman, and Prof. Paul S. Minear, Congregationalist, of Harvard Divinity School, was secretary for the study program. Local committees had previously been appointed for the different regions of Canada and the United States, and these committees offered reports for the orientation of the conference.

In the earlier plenary sessions at Oberlin, specialists were given the task of pulling together the findings of the preparatory committees concerning the precise questions facing the conference. Prof. Robert L. Calhoun of Yale offered a brilliant study on Christ and the Church. Prof. Albert Cook Outler of Southern Methodist University gave a lively conspectus of church traditions as

FR. WEIGEL, S.J., professor of ecclesiology at Woodstock College in Maryland, was an unofficial observer at the Oberlin Conference.

an historical phenomenon. Prof. Walter S. Muelder of Boston University proposed sociological considerations of the different polities used by the churches. Prof. Joseph A. Sittler of the Federated Theological Faculty of the University of Chicago was particularly moving in his study of liturgy in the churches.

The conference itself was organized into three divisions. The first studied the doctrinal sources of union and disunion; the second considered the question of the diversities in church polities; the third examined the impact of the churches on the cultural world which envelops them.

Each division was broken down into four sections, and in these sections the work of discussion was primarily done. The consensus of the sections became the contents of the final reports redacted by the divisions to be submitted to the study of the churches. At the end of the conference a message was prepared by the conference. This more than anything else was the formal manifesto of the Oberlin meeting. It was vague but somehow represented the conclusions reached, at least as far as the voting majority of the conference saw it.

WHAT BASIS FOR UNITY?

At Oberlin the discussants recognized willingly the obvious fact that all the churches were partly in agreement and partly in conflict. However, there was a frequent nervous affirmation that much unity already existed and that there was hope that with time the conflicts could be diminished or even disappear. The diversities of church organization—episcopal, presbyterial, congregational—were found not to be as divisive as first appeared. In the matter of witness to the surrounding world, the churches have achieved a good deal of unity.

Bishop Dun in his initial discourse for orientation clearly put the significant questions. Is the unity we seek uniformity in doctrine, polity and witness, or rather will it be a unity welcoming diversity? It is safe to say that the conference did not want uniformity. It advocated diversity in doctrine and polity. Bishop Dun also asked if the unity sought for was an organizational unity, or would something less be sufficient. Would the mere recognition by the churches that all the churches were in the Church be enough? Or rather did the churches also want mutual collaboration in common enterprises? To these questions the conference did not answer unambiguously. Actually, mutual recognition was a general fact. Collaboration in various projects, especially in service endeavors for the secular community, was becoming ever more the fact.

Dr. Willem Visser 't Hooft insists that the World Council and its commissions have no ecclesiology and can have none. He admits, however, that there are ecclesiological assumptions at work in the meetings. The distinction is perhaps subtle, but there is no need to quarrel with it. Now

what are some of the ecclesiological assumptions manifest at Oberlin?

A summary of them can be offered in the following synthesis. The Church is more than an invisible spiritual fellowship. It has its visible and experimental unity as well. Unfortunately, owing to human sinfulness, this external unity is not as perfect as it should be; the multiplicity of differing churches is an evident sign of disunion.

However, this fact should not be considered in isolation. *De facto* there is a visible unity binding the churches together. In faith all accept Jesus Christ as God and Saviour. They all in some way use Christian sacraments. All to some degree rely on the Bible. Hence there is a common faith in all Christians; a common sacramental life; a common credal criterion recognized by all.

More important than these things, Christ Himself made all ontologically one by His saving work. All are ontally in Christ, and it is this one Christ who gives Christians a unity which cannot be lost, nor need it be constructed by men. It is God's gracious gift to the Church. The work, then, of the divided churches is to manifest ever more visibly this basic unity which is there.

Oberlin enthusiastically accepted this vision of things. But in so doing the Methodist had to accept the Quaker as a formal member of the Church; the Lutheran had to recognize that the Polish National Catholic was as much in the Church as he was; the Baptist had to admit that the Eastern Orthodox was formally in Christ no less than himself. The Eastern Orthodox made it clear that they could not share this view, but their statements were courteously overlooked. For Oberlin, all who gloried in the Christian name were in the Church of Christ.

FLIGHT FROM HERESY

There was an evident unwillingness even to entertain the notion that at least some were not. Monophysite, Arian, Nestorian, Catholic, Protestant, Quaker and Eastern Orthodox were all without exception in the Church. The word heresy was used, and it was declared to be a grievous sin, but no concrete doctrine was branded as heretical nor did any theory called heretical in Christian history exclude its champions from the Church.

Perhaps it can be affirmed that this is not a doctrine; but even if it is only an assumption, it is a strange one. At least it ignores all Church history, for the story of Christianity shows that the Christians defined determined doctrines as heresies, and because of them excluded the proponents from the Church. If the Quaker is right, then baptism by water is not a necessary element in Christianity. Therefore the Eastern Orthodox and other baptizers are wrong and their belief runs counter to the revelation received in Christ.

The Oberlin Conference, on the contrary, found a consensus of Quakers and baptizing churches, because both believed that baptism in the Spirit was essential to the Christian tradition. But this is double-talk. Some of the baptizing churches believe that the Spirit will not



inundate a man unless he is also immersed in water. For such Christians the water of baptism, though not the primary element, is essential. For the Quaker, not only is it not essential; it is not even desirable. These two groups do not in any way agree on the nature of baptism. By any logic, one party is right and the other is wrong. To be truly Christian one party or the other must recognize its error and be converted to the vision of the other.

In Aristotle's definition, man is a rational animal. Two disputants may agree that man is an animal, though one holds him to be rational and the other considers him arational. There is no formal agreement here, because the formal differentiation of a common term is not mutually accepted. It is almost ludicrous to say that at least they both agree that animality is essential to man. This agreement is irrelevant to the dialog at hand.

The Eastern Orthodox, to their discomfort, see this very well. Bravely they wish to bring the discussions to basic beginnings. The Orientals are willing to recognize all Christians as somehow Christians, but they will not admit that all who are merely somehow Christians belong to the Church. The other participants in the conversations are weary of this question. In the past, much time, energy and study went into the consideration of this problem and no amicable solution could be found. Hence they think it sterile and unpleasant to continue the debate. They want to get on to something else where progress can be made.

This mood is understandable. However, it sounds like the story of the naive disputant who, when the major premise of his argument was denied, waived the denial and asked for a discussion of the minor. But if the major premise is denied, logical discussion has ended. The minor can be accepted or rejected, but no matter how it is treated, it cannot logically validate any conclusion; because with the major denied, there is none. The discussion, to be logically intelligent, must be about the major premise. Otherwise the debate is already over, no matter how much talk goes on.

The Oberlin discussants were not willing to talk about the major, though they were well aware that there was no common mind concerning it. This came out frequently. One steward of the conference, an Episcopalian seminarian, was becoming impatiently distressed. As he saw it, the conference should declare what doctrinal authority in the Church is, and how it is concretely exercised. This issue was never faced, nor could it be. To discuss it would have split the sessions wide open, destroying the unity of fellowship actually existing.

A WILL TO BE AT ONE

What is this unity? It is the unity of a common will toward unity. That will is a fact: visible, palpable and dynamic. But it is voluntaristic. It has no solid support in intelligence, though high intelligence is employed to gloss over this fact. The slogan for unity seems to reduce to the old Latin dictum: *sic volo, sic jubeo; s'it pro ratione voluntas*. (This I want, this I demand; my will is my reason.)

Such a situation forces intelligence to be a servant of the will. Actually this procedure was explicitly erected into a principle by many voices in the conference. There were repeated warnings not to make an idol of doctrine. The creeds of the Church, it was said, are testimonies, not tests. The true symbol of the Church was the Suffering Servant of Isaiah, and the Church is the servant of the servant Jesus. Service, therefore, is the prime imperative of Christian revelation.

As explained, this service is twofold: witness to the gospel and charity to the neighbor. It was explicitly admitted that doctrine is important, but it was also declared that doctrine is subsidiary to the prime imperative of mission. If doctrine stimulated and facilitated mission, the doctrine was genuine. If the doctrine hampered mission, it was defective. Truth was measured by practical consequences, and no other criterion seemed necessary or even in place.

This, of course, is activism, and there was a strong activist wind blowing at Oberlin. It can be doubted if such a situation would have occurred if the conference had been held in Germany or France. America, however, is propitious to this kind of thinking.

VIS-A-VIS ROME

For Catholic students of current ecumenism, the statements of Bishop Johannes Lilje at Oberlin were significant. At the Lutheran World Federation meeting held at Minneapolis last August, Bishop Lilje in a press conference spoke approvingly of the federation's decision to consider the feasibility of an institute for the study of Catholic theology. On that occasion, as reported in the *New York Times* (August 17), he strongly advocated a Lutheran encounter with Catholic theology and Catholic theologians. He proposed it as a perennial task of Lutheranism.

Just what the institute was to achieve concretely was not stated in detail, but what was said could be construed as an antecedent willingness to unite with the Catholic Church if the dialog with Catholic theology so demanded. Some Catholics hopefully wished to make this construction. At Oberlin, Bishop Lilje made it quite clear that such an interpretation was unwarranted. At the Service of Ecumenical Worship, on September 8 in the Finney Chapel of Oberlin, the bishop said:

... the solution of the problem of greater Christian unity cannot be found in a simple return to Rome. This would, indeed, be far too simple. In spite of the fact that modern historical research, also on the part of Protestant scholars, has revealed that there is a great deal to be said for the unique position which in the New Testament Peter holds among the apostles, this certainly does not include the total justification of the claims made by Peter's successors on the papal throne. Moreover, we reject the notion that the Church needs the sort of historic guarantee of her continuity which is supposed to be given in the apostolic succession of bishops. Even if we admit that to some churches and to some Christians this idea has a rather traditional value, we could not agree to the claim that histor-

ical episcopacy is an essential and indispensable element of the order of salvation.

These words are important. First of all they clarify Bishop Lilje's remarks at Minneapolis. At Oberlin he again insisted that a consideration of Catholic dogma was necessary for Protestants, but he made it clear that this procedure excluded a willingness to return to the Catholic communion.

Second, the Oberlin remarks of Bishop Lilje contain the word "we." In the context of Oberlin this word should only mean an editorial plural. Dr. Eugene Carson Blake, vice chairman of the conference, explicitly stated from the chair at the plenary session on Monday, September 9, that each speaker at the meeting was free to speak his mind but could not presume to speak for the conference as a whole. The point that Dr. Blake was making was that Bishop Lilje's words did not commit the conference to his views.

In private some leaders of the conference regretted the form of the bishop's remarks and insisted that the Faith and Order Commission did not on formal principle exclude the possibility of a return to the Roman Catholic Church as a concrete solution of the problem of Christian unity. Perhaps Bishop Lilje unwittingly embarrassed the conference by his forthrightness. His views on apostolic succession certainly dismayed the Eastern Orthodox, as Bishop Athenagoras, dean of the Holy Cross Theological School, made clear in a formal protest at the plenary session of September 9.

REUNION IN ROME?

For the ecumenically-minded Catholic, Bishop Lilje's use of the word "we" is intriguing. Of course Dr. Blake was incontrovertibly right when he stated that no individual could speak *de jure* for the conference. Yet the real question is whether Bishop Lilje's "we" was factually justified. Only God could answer that question, but even the human observer could perceive that the bishop's position was not peculiarly his own. Certainly the Eastern Orthodox got no receptive hearing for their doctrine that Christian unity can be achieved only by the entrance of all churches into the Eastern Orthodox communion. Return to the Catholic Church would hardly be more appealing to the conference.

What Makes Good Gifts Better?

This is the time of the year when most of us give leisurely thought to gifts and greetings we hope to send to our friends and relatives all over the world. In a recent survey of gifts received at Christmas a year ago, magazines and books rated high within the first ten gifts reported. *What, then, makes good gifts better?* The answer may well be your gift subscription to AMERICA or the CATHOLIC MIND or a membership in the Catholic Book Club. Christmas gift order cards will be inserted in AMERICA for your convenience during the month of November. Watch for these!

It certainly is not irresponsible reporting to say that the mind of the conference seemed to contemplate a more conesive church union than that which now exists, a union into which the Catholic Church was welcome to enter. But there was absolutely no sign of any consideration of the possibility of the gathered Protestant churches entering into the Roman Catholic Church. It was clearly the wish of many to have Catholics participate more directly in the activities of the World Council of Churches; but the wish included the hope that the Catholics would enter into the conversations without commitment to the return of all churches to Catholic unity. (The conference would enthusiastically accept the term "Catholic unity," but in this context Catholic does not mean Roman Catholic.)

LIMITS TO COOPERATION

In the same address in which he spoke of no return to the Catholic Church, Bishop Lilje spoke favorably of those Catholics who are eager to work with the World Council on the basis of Abbé Paul Couturier's phrase: "Unity at the time which God sets and with the means He gives." This doctrine, which according to Bishop Lilje is shared by not a few Catholics, is not, according to the same bishop, the mind of Rome.

The whole supposition here is that Abbé Couturier did not want the conversion of non-Catholic Christians to Catholicism, but something different. There is a tendency on the part of many Protestant ecumenists to see such an attitude in Catholics engaged in the ecumenical dialog. For such Protestants, these Catholics are the basis of hope for a Catholic collaboration with the Ecumenical Movement on a ground other than "submission" to Rome.

This tacit presumption renders ambiguous the position of Catholics who have the best of good will for the World Council and its activities. Such Catholics feel very uncomfortable when they are treated as "different" from Catholics in general. Yet even Abbé Couturier did not envisage an ultimate reunion of all Christians anywhere else than in the Roman Catholic Church. And this is true for all and any Catholic ecumenists.

What Couturier strove to achieve was a new "ecumenical method" of dialog which would not alienate non-Catholics from the Catholic invitation to reunion. Innocent of all wiles and moved by love, Couturier was willing to omit mention for the time being of the ultimate objective of Catholic ecumenism. He believed that only in this way could the evident good will of so many non-Catholics be effectively augmented and gently directed to ultimate reunion with the Church.

He wanted, in the words of his own dictum, the greatest degree of union now possible. But he was not satisfied with achieving only what is now possible. Once that was realized, there was to be a continuous movement toward the final goal—return to the Catholic Church on the part of all non-Catholics. For the time being, a lesser goal must be sincerely pursued. Abbé Couturier was irenic, and there are many Catholics who feel that it was a "false irenicism"—a "policy of appeasement." Nevertheless the ultimate objective of

Couturier was clear enough, no matter what one thinks of the validity of his method for achieving it.

The spirit of Couturier was at Oberlin, ambiguously from a Catholic point of view, but yet present. Perhaps the moving courtesy toward and the friendly reception of the two Catholic observers were unconsciously motivated by the hope that here was Couturier *redivivus*. As one of the observers, this writer feels it a grateful obligation to give unequivocal witness to the winsome cordiality encountered at every moment of the Oberlin sessions.

PRESENT POSITION OF PROTESTANTS

Let us end this report with a summary. Where is the Ecumenical Movement after Oberlin? First, there is an eager recognition that the Church of Christ is visible and something ontologically prior to its members. Second, it is not a matter of indifference that Christians are disunited. Christ wants the greatest visible union of all, for He has made the ontological Church one. Third, the sacraments of the Church are a cause and sign of unity. They are more than dramatic professions of individual faith. Fourth, tradition conceived of as the doctrines of the historical churches is somehow directive of belief; the Fathers, the Councils and the Confessions cannot be ignored. Even the Bible itself cannot be taught without reference to this tradition. Hence the perennial stream of doctrine and its characteristic terminology are once again in honor. Theology cannot begin at the moment of the Reform but must go behind it.

For a Catholic these are consoling developments. These positions are closer to his own than those of 19th-century Protestantism. The Catholic cannot but look on these achievements as gains.

How significant are these gains? Confronted by this question, the Catholic becomes sad. He is inclined to believe that something has undoubtedly been gained, but the gain is not substantial. The advances are imbued with the genius of Protestantism, the spirit of free construction. There is nothing in historical Protestantism which logically rejects these new positions. The Protestant of any epoch could consistently and on principle accept the doctrines enunciated. He often did so implicitly. In the past and in the present they are justified by the Protestant principle of the freedom of construction.

If this principle itself is not subjected to criticism, there is no substantial advance. Oberlin gave no sign that Protestant ecumenism is at all willing to question the principle. The World Council wants a Protestant Catholic Church. For a Catholic this is too little and too much. Catholicism does not mean the tolerant comprehension of contradictory understandings of doctrine, but the unqualified acceptance of one authentic doctrine whose sincere profession is the first imperative for all. Refusal to accept any part of it is heresy, and heresy cuts off the Christian from the Church. The heretic may still glory in the Christian name. If he is not contumacious, he may, by God's uncovenanted mercies, be saved; but he is not formally in the Church.

UNUSUAL BOOKS

And the Light Shines in the Darkness

By Rev. J. Bainvel, S.J.—Tr. by Rev. J. J. Sullivan, S.J.

Of special interest to all those devoted to Mary's Immaculate Heart, and a penetrating study of Our Lady as Virgin, Mother and Co-redemptress. This is the most important book on this subject that has appeared in English. 250 pages, \$3.75.



The Radiant Crown of Glory

By V. Rev. Thomas Plassman, O.F.M. A clear and direct explanation of the dogma of Mary's Immaculate Conception. 256 pages, \$3.50.

Rosary Meditations

By Father Mateo, S.S.C.C. Reflections on each of the 15 mysteries by the founder of the Enthronement of the Sacred Heart in the home. These devotional meditations will enable the reader to say the rosary with greater devotion and fervor. Illustrated. 128 pages, 3½" x 5½", paper, 75¢.

The Raccolta

The official edition, revised 1950.

This prayerbook is a treasury of the Church's only official indulgenced prayers. Prayers for every occasion from the brief-

est ejaculations to the complete Novena. Printed in red and black. 700 pages, simulated leather, gray edges, \$4.75.

The Psalms

Approved English translation with New Latin Text authorized by Pope Pius XII. The text has been arranged for prayer use with a topical index, also a commentary and reflection after each Psalm. 4¾ x 7 in., 450 pages, in red and black, \$4.75.

Altar Boy's Ceremonial

By Rev. Joseph W. Kavanagh. To provide Altar boys and those who train them with a clear, simple means of learning how to carry out each duty at the various ceremonies. Every ceremony is arranged by sections to show what the Altar boy should do as Master of Ceremonies, Acolyte, Server, etc. 5¼ x 7¼ ins. 256 pages, \$2.50.



The Burning Flame

(The Life of Pope St. Pius X)

By Rev. F. B. Thornton.

A colorful story of this humble priest of the people, who advanced against his will to the highest position in the Church. So revealing is this biography that the reader feels like an eyewitness of the events. 224 pages, \$3.75.

Cross Upon Cross

(The Life of Pope Pius IX)

By Rev. F. B. Thornton. Here is the first life of the saintly Pius IX written for American readers by an American author. Written in Father Thornton's clear, direct style, the book tells not only the events of Pius IX's life, but gives them against a background of the times. The always moving story is enlivened by many anecdotes both amusing and touching. The whole work is the result of careful research in the Vatican library. 264 pages, \$3.75.

So Much So Soon

(The Life of Father Louis Brisson)

By Katherine Burton. Father Brisson pioneered many startling methods in his singularly successful work in Youth Guidance and Catholic Education. 256 pages, \$3.50.

At your local bookstore or **BENZIGER BROTHERS Inc.** 6-8 Barclay St., New York 8, N. Y.

BOSTON 10

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CINCINNATI 1

SAN FRANCISCO 3

Young Priest-Poet

Father Berrigan's first volume of poetry, *Time Without Number*, published October 8 by the Macmillan Company, was chosen as the 1957 Lamont Poetry Selection of the Academy of American Poets. In competition with manuscripts submitted by 27 other publishers, Father Berrigan's volume was chosen by the Academy for distribution to its membership. The purpose of this annual competition is "the discovery and encouragement of new poetic genius." Next week AMERICA will publish a review of *Time Without Number* by Phyllis McGinley.

Father Berrigan, widely known for his radio sermons, is a lecturer in theology at Le Moyne College, Syracuse, N. Y. Born in 1921, he entered the Society of Jesus in 1939 and was ordained in 1952. At our request he sent us one of his unpublished poems.

DOMES

that raise the improbable to an art,
buttresses momentary and airy as a
wing studied for the space of its alighting

shadow: the chief ingredient of victory is
defeat. Unless reasons for living remain
supreme, huts and wattles are the swinish

address of mankind. Someone must be born to say:
I had rather written such a line and
died without signing it, than borne home to my

empress, encircled Moscow's sword.

Who says it?
no reward is commensurate. But confer on him
in springtime, the procession winding toward Chartres
or Rouault's Christ, mourning upon his city.

DANIEL J. BERRIGAN, S.J.

Curtain-Raiser on the Book Season

Harold C. Gardiner

ALL THROUGH LATE SEPTEMBER and early October, the inner sancta of the publishing firms have been buzzing. Executives, editors, copy-writers and ad-men have been huddling with the sales force; all and sundry have been going through their lines and, in general, staging a dress rehearsal for the big book-show that will open for the reading public just about the time that metropolitan street-corners begin to burgeon with ubiquitous Santa Clauses—that is, these days, immediately after Thanksgiving. That's the time when thrifty John Public begins, somewhat sheepishly, perhaps, to withdraw his Christmas fund from the bank's strong boxes and plan his Christmas giving, or turn the money over to his wife, who has done the planning already.

This is not to say, of course, that all through the autumn the annual big push in the publishing business has not been going on. But the ultimate reason for the build-up is to cash in on the Christmas sales. It is with this in mind that we present each year this modest notice of some of the books that will be attracting attention. A very small percentage, indeed, of the books that will appear can be called to your attention here; but even so, we may be able to suggest some titles you will want to examine more thoroughly as reviews of them begin to appear, with the thought in mind that they might make good gifts.

A fairly thorough scrutiny of the publishers' announcements shows that biographies will feature largely in the late fall and early winter books. There seems, too, to be a preponderance of studies of U. S. figures—which is what one would expect, but which doesn't happen with annual regularity.

BIOGRAPHIES THAT PROMISE

The early history of our country does not feature very prominently in the season's output. One of the most exciting books will be *Swamp Fox* (Holt), the life of Francis Marion, the clever raider of bedeviled Redcoats. Robert D. Bass is the author.

Moving into the period when our nation began to take corporate shape, we come to Volume VII of the massive study of George Washington which was planned in its entire scope by Douglas Southall Freeman. The architect of this definitive work died shortly after the completion of Volume VI, and this section,

FR. GARDINER, literary editor of AMERICA, here gives us his annual fall books' roundup.

titled "First in Peace," has been completed, largely from Mr. Freeman's notes, by Mary Ashworth and J. A. Carroll (Scribner). Another President is the subject of massive treatment, too. Arthur Walworth spent ten years, we are informed, in preparing his two-volume study of Woodrow Wilson (Longmans, Green). Volume I is called *American Prophet* and Volume II *World Prophet*; it would seem that these two aspects just about cover Mr. Wilson. However, another study of Wilson on the world scene will be *The Diplomat*, by Arthur S. Link (Johns Hopkins University). Mr. Link is the Bancroft Prize-winning biographer of Woodrow Wilson.

The Civil War will produce its share of biographies. The indefatigable Harnett Kane will give us a study, not of a general, but of a general's wife, in *The Gallant Mrs. Stonewall* (Doubleday). The chivalric note will probably be strong, if we may judge from the title, in *Jeb Stuart, the Last Cavalier*, by Burke Davis (Rinehart). Indiana University has a new Civil War Centennial Series in the making: two titles that will commend themselves to devotees of the period are *The Memoirs of General William T. Sherman*, with an introduction by the famous military historian B. H. Liddell Hart, and *Grant and Lee: A Study in Personality and Generalship*, by Major-General J. F. C. Fuller, equally famous in the field of military history and biography.

Gazing abroad, we note some biographies of English and Irish figures that seem to promise good reading. Charles W. Ferguson has done a thorough and sympathetic study of Cardinal Wolsey in *Naked to Mine Enemies* (Little, Brown); the same firm will bring out Oliver Warner's *The Little Admiral*, which is "a portrait of Lord Nelson." Controversial Roger Casement will get two treatments this fall. The first, *The Accusing Ghost of Roger Casement*, by Alfred Noyes (Citadel), is called "a thundering vindication"; René MacColl's study (Norton) is simply "a new judgment." How will the chips fall?

A classic, we are told, that has been too long in coming to American attention is the *Diary of Helena Morley*. The day-by-day account kept by a little Brazilian girl living in a small diamond-mining town in the 'nineties, it has been translated by Elizabeth Bishop and has a most laudatory foreword by Georges Bernanos (Farrar, Straus & Cudahy).

Moving closer to our own times, we may look forward to *The World of David Dubinsky*, by Max D. Danish (World); those interested in U. S. labor and

management problems will be on the watch for this study of the man who has been for a quarter of a century president of the progressive International Ladies Garment Workers Union. *White Mother*, by Jessie B. Sams (McGraw-Hill), will probably arouse mixed feelings as it describes how a compassionate white woman takes in two destitute little Negro girls.

Some representative religious biographies will be: *St. Anthony Claret: Modern Prophet and Healer*, by Franchon Royer (Farrar, Straus & Cudahy); *Don Bosco*, by Lancelot Sheppard (Newman), and *Land of Stones and Saints*, studies in some Spanish mystics, by Frances Parkinson Keyes (Doubleday).

THE SHAPE OF THE PAST

Biography is a form of historical writing, but to separate the two species, here are a few books of more historical than biographical import. *The North West Company*, by Marjorie Wilkins Campbell (St Martin's Press), is the story of the famous trading company and its relations to the Hudson's Bay Company. *Fort Sumter*, by W. A. Swanberg (Scribner), is a vivid account of the open breach that began the "troubles between the States"; *Custer's Fall*, by David Humphreys Miller (Duell, Sloan and Pearce), is the "true story" of the battle of Little Big Horn. The three books seem naturals for armchair swashbucklers. *Mr. Lincoln's Navy*, by Richard S. West Jr. (Longmans, Green), would seem to fit into the same category.

The Eternal City features in two books that may be pigeonholed under history. Both are excellent, as I can vouch from prepublication examination. H. V. Morton continues his splendid travel books with *A Traveler in Rome* (Dodd, Mead), which is filled with rich historical background; and Anne O'Hare McCormick is represented by a posthumous collection of her journalistic reports from Rome in *Vatican Journal* (Farrar, Straus & Cudahy); some superb reporting is contained in these pieces that originally appeared in the *New York Times*. The great paper, I think, has never had her equal as a diplomatic correspondent.



What promises to be the most complete study of the topic to date is spread before us in *The Great Famine*, by R. Dudley Edwards and T. Desmond Williams (New York University). This will appeal both to students of Irish history and to those interested in the factor of immigration in U. S. history. More immediate history will be touched on in *Behind the Rape of Hungary*, by François Fejto (McKay), which, presumably, will set in focus the revolt of last October.

None of the big names feature this fall and winter; the question may well be asked whether we have any big names any more; the Faulkners and the Hemingways don't live forever, and who will take their place? Anyway, here are some titles that will be worth looking for. Steady Louis de Wohl is back again in his field of fictionalized biography in *The Glorious Folly* (Lippincott), the story of St. Paul and his apostolic journeys. Anne Fremantle is represented again in fiction with *By Grace of Love* (Macmillan), after her many excursions in anthologizing and editing.

Another novel to appear, titled *Even As You Love*, by Elizabeth Borton de Treviño (Crowell), will warm the cockles (what are they, pray?) of the heart of those who liked her earlier *My Heart Lies South*. Gabrielle Roy, the French-Canadian author, will attract the attention again of the delighter in deft character-study in her *Street of Riches* (Harcourt, Brace). The same firm will publish what promises to be a feast in *The Sandburg Range*, a collection of the best of Carl. What is called a novel, but is, I conceive, really another autobiography, will be offered in *The Called and the Chosen*, by Monica Baldwin (Farrar, Straus & Cudahy), who authored the controversial *I Leap over the Wall*. The new book is not less controversial than *The Nun's Story*.

OF CATHOLIC INTEREST

There will be many—and better—books this season that will appeal to the attentive Catholic reader. We are alerted to many of them, but can call attention here to but a handful. *Theology for Beginners*, by Frank Sheed (Sheed & Ward), is a collection of Mr. Sheed's articles that have been running in various Catholic papers in syndicated form. Romano Guardini's work is always of top-drawer quality and his *Prayer in Practice* (Pantheon) will without doubt be eagerly read by all who know his earlier work. Of more specialized interest, perhaps, but still to be anticipated will be Jacques Maritain's *On the Philosophy of History* (Scribner); and a modern recall to the Middle Ages will be *Adventure in Architecture*, a picture-history of the building of the new abbey at Collegeville, Minn., by Whitney S. Stoddard and Marcel Breuer (Longmans, Green). Finally, a new edition of *The Catholic Church in Action* (Kenedy) has been prepared by Zsolt Aradi, bringing this Catholic classic thoroughly up to date.

If my count is accurate, we have mentioned 38 books published, or soon to be published, by 26 firms. This is only a drop in the proverbial bucket, but our small survey may indicate to AMERICA readers—who are book readers—where they can slake their thirst.

BOOKS

A Crucial Church Council Examined

A HISTORY OF THE COUNCIL OF TRENT. Vol. I

By Hubert Jedin. Transl. from the German by Dom Ernest Graf, O.S.B. Herder. 618p. \$15

This magisterial accomplishment, now available in a splendid translation and format, bids fair when completed in four volumes to supply the long-awaited, definitive account of the synod largely responsible for mapping the course of the modern Church. A dispassionate endeavor to understand, to explain, to assess, it breaks completely with a tradition that engaged generations of historians in partisan defense or attack. So complicated is the theme, interwoven with developments of thought, international politics and the breakup of Western Christendom, that the commentator must be at home in such disparate fields as history, theology and canon law. So mountainous are the original sources and printed literature that half a lifetime must be dedicated to assimilating them. No wonder that the author confesses a temptation more than once to lay aside his pen, though he better than anyone in the world possesses the requisite qualifications. His profound scholarship is inescapable in the text, about a quarter of which is taken up with some 1,800 footnotes. His presentation is perfectly adapted to his aim; the voluminous material is masterfully ordered, synthesized and directed to a single goal; the sentences composed closely and lucidly.

Luther revolted in 1517. Had a council gathered by 1525 it might well have nipped Protestantism in the bud. Trent did not meet until 1545. Why the calamitous delay? The answer fills this tome, which closes with the opening Tridentine session. Book I (pp. 1-165) concentrates on the realm of ideas between 1431 and 1517, especially with three key notions: Papacy, general council, reform. It traces the process by which mounting agitation for reforms turned trustfully to frequently held councils rather than to Popes, and invigorated a serious error elevating conciliar above pontifical authority.

This brought on a decisive struggle for supreme power during the Council of Basle (1431-1449)—which the Papacy won. One of its legacies was an abhorrence for councils on the part of all

future Pontiffs. When conditions deteriorated under the Renaissance Popes, on whom fell chief responsibility for correcting abuses, conciliar dreams persisted. This pressure accounts for the ecumenical synod at the Lateran in Rome (1512-1517), whose reform attainments proved as meager as its opportunities were great. (Harnack's observation is cited without contradiction that if the all-important Tridentine decree on justification had come here, the West would not be suffering now from religious division.)

A third potential for reform, a spontaneous one by individual initiative, was progressing all these years. Much is made of it as if it were a mighty stream about to overflow and cleanse the entire Church. According to Jedin's measurement, this current had swelled only to the proportions of a rivulet.

Rome spoke quickly when Luther broadcast his heresies; but even after this solemn condemnation the case was far from finished. To win universal acceptance final decision must proceed from a council. Demand for pronouncement

on doctrine as well as on reforms broke down all opposition, and saw Trent into being—but only after decades had passed. Book II deals with these obstructions so formidable that we can only marvel they were ever surmounted. They included impossible conditions set down by Protestants as the price of their presence; endless haggling over a strategic site; underground resistance by selfish interests sure to lose by reform; outbreaks of strife between Catholic rulers; promotion of religious disunity by the King of France for political considerations; vain solutions by Emperor Charles V, which must be given a try; and above all the temporizing of Clement VII (1523-1534) throughout his pontificate. To his successor, Paul III, belongs the glory of reversing this ruinous policy. Even then nearly ten years had to elapse between his summons and the initial meeting.

Once convened it seemed as if Trent would never terminate; its deliberations, forcibly suspended for long periods, dragged out over 18 years. This story remains to be told, along with a survey of the synod's impact on subsequent centuries. Only recently, eight years after this volume first appeared, has the account been published describing the first two years of sessions. May the Reverend Professor be able to finish his classic!

JOHN J. BRODERICK

Two on the Soviet Conspiracy

COMMUNISM IN LATIN AMERICA

By Robert J. Alexander. Rutgers U. 408p. \$9

Professor Alexander writes with a sure hand upon a subject he has studied laboriously for the past ten years. His information, as indicated in extensive annotation, comes from published and unpublished sources and from interviews with political leaders of all shades of opinion in the Americas, including the Communists. As a result he draws as convincing a picture as may be sketched of the elusive and difficult-to-document maneuvers of the Communist groups in Latin America.

The author wishes to evaluate the strength and weakness of communism south of the border as a protest against the "crisis" approach to the subject, which seems to have such a large following in this country, where a period of utter indifference to Communist activity is followed by exaggerated fears and wild alarms when a crisis of any kind occurs. To that end he discusses the

historical development of the movement, its growth internally and in relation to Russian influence, and its potential for the future. He then traces the movement country by country, both in politics and in the labor movement, and finally relates the whole problem to U. S. policy in the hemisphere.

Several features of the book merit attention. The first concerns the failures of Latin-American communism to attain spectacular success. In an area of the world where vast numbers of people are in dire poverty, exploited and bitter, the Communist party has been able in only one country, Guatemala, and there for a limited period only, to achieve and hold political control. The reasons for this apparent failure are varied. First is the divisiveness that has plagued the Communist parties, which in Latin America have formed along strongly nationalist lines. Yet within these narrow national limits, splits and schisms of long or short duration have weakened the effectiveness of party activity. These divisions seem to have no other basic

explanation than the failure of party discipline.

Russian support has been strong and at times embarrassing for the Latin-American Communists. Steady and constant contacts through the embassies and by travel have kept the leaders in contact with the Moscow source of light. Russia has supplied funds and dictated policy and purges. Shifts in policy have been dramatic and in some cases disastrous for local party ambitions.

As a result, the history of Communist policy in Latin America reveals a confusing mass of alignments sought out and realized at one time or another with liberals, conservatives, dictators, democrats, militarists and labor chiefs. In Brazil, the Reds have even sought support from Catholics and members of the clergy.

Prof. Alexander does not gainsay the potential threat of communism. It has been strikingly successful in gaining control of organized labor, which, with the military, forms the principal ingredient of successful political action in Latin America today. The threat can best be met, he says, by the development of

popular democratic parties such as APRA in Peru, the MNR in Bolivia, or the *Auténticos* in Cuba. Where these movements have developed, the threat of communism has diminished. On the other hand dictatorship has proved to be no security against its inroads. Hence U. S. policy should be orientated in support of such movements.

There may be theoretical merits to this contention. However—to cite Prof. Alexander against himself—history shows a disconcerting number of alliances between Communists and the



groups of the type he believes to be their most successful opponents. Alexander's analysis might have been more meaningful if he had chosen to escape the narrow political terms in which the book is written. It would be useful, for instance, to examine the intellectual climate of the schools and universities where the Communists get large support, or to look into the victories and

failures of the Catholic Church, which is scarcely mentioned, and in particular the force of anticlericalism as it has affected the working out of the Church's social and educational program.

PAUL S. LIETZ

RUSSIA AGAINST THE KREMLIN

By Alexandre Metaxas. World. 189p. \$3

In a book written in English by a French journalist with Greek background, who "looks like a Russian" and claims to speak Russian fluently, one looks for the *couleur locale*, the unusual, the picturesque. And picturesque it is. Even bizarre. In Mr. Metaxas' Russia there are no Communists, the Government is "full of holes" and on the verge of being shed by the population, and the Kremlin looks like the Vatican, even now that "Pope Stalin" is dead.

Alexandre Metaxas will remind you of the "do-gooder" in John P. Marquand's recent novel *Stopover: Tokyo*, who joins the "Asia Friendship League" to promote good-will for the fine, lovable people of the Far East. Metaxas, too, "in no time began to sympathize with these fine people, the everyday men and women of all trades and occupations. This sympathy . . . soon developed into real friendship. . . ." The author's story is based on many conversations with his new friends, the teenagers, the peasants, the intellectuals, the soldiers and the workers.

In passing, he glances at the shop windows, remembers street scenes; then, back at the Hotel Savoy, he passes in review his impressions of the day, which gradually take the shape of ideas and reflections on Soviet life and politics in general. He discusses the role of the Army, the reasons for the shortage of consumer goods, the difficulties and the prospects of the younger generation, the situation of the workers and peasants. These are the book's best chapters.

Metaxas, however, does not stop there. He insists on giving us, in all detail, an incredible—and strictly subjective—version of Stalin's and Beria's deaths. He has Stalin giving orders for the deportation of all Jews to Siberia, Mikoyan threatening him with the Red Army, and Kaganovich throwing his torn party card into Stalin's face. This is too much even for Stalin; he dies of a cerebral hemorrhage, then and there.

Yet, strangely enough, despite all the numerous shortcomings, despite the naïveté which the author often exhibits, the book seems refreshingly optimistic after the numerous recent accounts of the Soviet Union by authors who try

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The Praise of Wisdom

JESUIT STUDIES

by Edward L. Surtz, S.J.

Although More's social, economic, and political views have been reconstructed and determined in a more or less satisfactory manner, the ethical and theological problems of his *Utopia* (1516) have been either neglected or misunderstood. *The Praise of Wisdom* undertakes the study of religion and morals in *Utopia* and their import in relation to the contemporary scene on the eve of the Protestant Reformation. In general, the order of *Utopia* itself is followed in the discussion of the ideas: reason and faith, toleration and heresy, death and euthanasia, asceticism and celibacy, priests and bishops, the common religion, music and prayer, family and marriage, divorce and adultery, slavery, and war. Much material not ordinarily accessible has been made available, but the results of previous studies have been included wherever necessary to give a complete picture.

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to tell us that communism is here to stay, not for years, but for generations. Metaxas' optimism for the future of Russia is based neither on a favorable appraisal of the Soviet economic potential, nor on the fact that terror and government controls are being gradually relaxed. It stems from the author's conviction that the Soviet regime, despite forty years of intensive indoctrination and experimentation, did not succeed in transforming the Russian man into a *homo sovieticus*. This is the hopeful message of the book. SERGE L. LEVITSKY

Four on Sea War

THE U. S. COAST GUARD IN WORLD WAR II

By Lt. Malcolm F. Willoughby, USCGR.
U. S. Naval Institute. 347p. \$6

THE SEA WAR IN KOREA

By Cdrs. Malcolm W. Cagle and Frank A. Manson. U. S. Naval Institute. 555p. \$6

With these two big books, the Naval Institute at Annapolis continues its sound program of issuing basic books in naval history. The record revealed by Lt. Willoughby in *The U. S. Coast Guard in World War II* is one generally unappreciated by Americans, who usually—and mistakenly—equate the Coast Guard with lighthouses and lifeboat stations only. As the oldest seagoing service in the United States, originally established in 1790 to enforce the collection of customs duties, the Coast Guard has always been armed and ready to assume a naval function.

In peace, the Coast Guard is a police force, often at an international level, implementing Federal law and treaties far in excess of the revenue-protection functions envisaged in 1790. Today, port security, marine inspection, ice patrol, air-sea rescue, weather and loran stations, fisheries patrols—these and a staggering list of other duties well justify the modest share that the Coast Guard has of the national budget.

It is the war record of the Coast Guard, however, that here concerns us. Lt. Willoughby soberly and thoroughly details the story, omitting or slighting some aspects and overemphasizing others, but in general producing a work that will be a standard.

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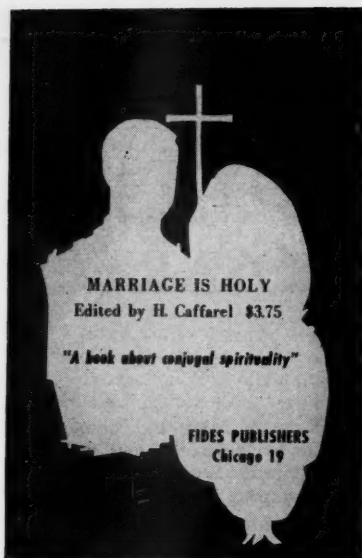
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besides numerous shore units. By Pearl Harbor, personnel had doubled, en route to a grand expansion to 175,000 officers and men, mainly from a Reserve organization founded in 1940. Its sea-going craft reached 800, with ten times as many harbor or coastal picket boats, while Coast Guard personnel manned 351 Navy and 288 Army vessels, taking a total of nearly 1,500 ships to sea during the war.

The principal Coast Guard efforts were in convoy escort or antisubmarine warfare; in amphibious operations, it participated in every assault made by our forces. The Coast Guard's principal battle honors came in sinking 12 submarines in dirty Atlantic war. The Coast Guard lost 28 units in action and more than a thousand men through operations from the Arctic to the South Pacific. Lt. Willoughby has written a solid testimonial to his service, and his book should be in all libraries.

The Sea War in Korea will doubtless surprise many general readers who imagined from newspapers and newsreels that it was an army or air war. Cdrs. Cagle and Manson, however, clearly and graphically show how essential the Navy was to sustain the UN cause.

Indeed, by the time a reader has progressed halfway through the book, he cannot help viewing the Korean War as a tremendous blunder by the Communists. A study of the globe will disclose few areas where Western sea power could more efficiently be brought to bear both strategically and tactically. The Korean peninsula let UN sea forces prowl on three sides of the battle area, and the 16-inch battleship gun, doomed to oblivion in the nuclear age, reappeared like Cinderella. Naval guns, from 5-inchers up, reached devastatingly inland from the sea to probe into the strong, reverse-slope Communist fortifications. More than this, naval artillery and planes securely held the flanks of the UN position, so that generals could devote themselves entirely to frontal requirements.

The amphibious capability, so strikingly demonstrated at the Marine capture of Inchon, was exploited in myriad commando raids that drove Communist communications deep into the interior, where air power was relatively ineffectual in interdiction. From whaleboats that raided sampans to carriers that delivered close air-support to infantry, the Navy was fully and ingeniously employed.

As the realities of long-range missile war are thrust upon us, the thoughtful

voter will do well to read *The Sea War in Korea* before concluding that the answers for tomorrow will be simple. It is a solid book, provocative despite the traditional restraint and the underplaying of heroics by the Navy regulars who wrote it.

R. W. DALY

HOW THE MERRIMAC WON

By R. W. Daly. Crowell. 211p. \$4

OPERATION SEA LION

By Peter Fleming. Simon & Schuster. 323p. \$5

These two books about different wars in different places at different times illustrate the constancy and uniformity of maritime strategy. Hence they are reviewed together.

The author of the first is a member of the faculty of the Naval Academy. AMERICA readers will recognize him as one of their long-time reviewers. His book gives a fresh approach to the classic *Monitor-Merrimac* battle and to the whole Civil War. Despite the flood of Civil War history these days, none of it appraises what effect the use of navigable waters had on the outcome. Professor Daly has shown the way and we hope he will have a host of imitators.

There is little in the book about the classic battle that revolutionized naval warfare. Instead, Professor Daly sets the battle against the strategic background of the time. He shows how the accomplishment of the *Merrimac* was not an ineffectual attempt to break the blockade but to delay the fall of Richmond for three years. The *Merrimac* during her short life controlled the James River and this forced McClellan's huge army to become bogged down on the peninsula of Virginia. When the Confederates abandoned Norfolk, the *Merrimac* had to be destroyed by her own crew. Then the Union Navy got control of the James. With that control a more enterprising commander than McClellan would have captured Richmond. As it was, the Union Navy saved McClellan's army from destruction at the hands of Lee.

This small volume is a work of high-level scholarship. The Official Records of the Union and Confederate Army and Navy in this war are used for source material. The work of the Army and Navy in that war were so interwoven that some of the best naval source material, as Professor Daly learned, is in the Army Records. He has uncovered some new sources, such as the diary of Paymaster William T. Keller of the

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Monitor, which is in the Naval Academy library. He prepared some fine charts but the publishers did not do them justice.

Operation Sea Lion is not just an account of the planning for an invasion that never happened. It is the story of the four most critical months in British history since Napoleon and perhaps since William the Conqueror. Peter Fleming, who writes for the London *Times* and the *Spectator*, tells the story with all the drama it deserves. It is the story of the British Navy at Dunkirk, of Hitler's so-called intuition divining that the British would quit when all rational men knew they would not; of the almost laughable intelligence used by both sides. It is the story of the Battle of Britain and of how close Goering's Air Force came to winning it. A strange chain of events caused Hitler to shift the main effort of the Luftwaffe from the RAF fighter control stations to London. By this Britain was saved.

It is still doubtful whether an invasion would have succeeded even if Goering's Air Force had defeated the RAF. The Germans just did not know how to apply maritime strategy—and the British, apparently, realized it.

Mr. Fleming unnecessarily speculates on what would have happened if Hitler had conquered the British Isles. Readers need no help here. He does, however, make another fascinating speculation. What if Hitler had ignored the British after Dunkirk? What if, instead of bringing their patriotic instincts to a boil, he had left them to simmer in their own fury?

JOHN D. HAYES

A HISTORY OF THE CATHOLIC CHURCH, Vol. VIII

By Rev. Fernand Mourret, S.S. Transl. by Rev. Newton Thompson, S.T.D. Herder. 807p. \$11

The French Revolution and the subsequent Napoleonic wars brought chaos and devastation upon most of Europe. It was only natural, therefore, that the remaining decades of the 19th century should be dedicated mainly to the work of restoration, both in Church and State.

The Congress of Vienna brought together the shrewdest diplomats of Europe to plan the future of the troubled continent, but the success of their efforts was limited and of brief duration. Their attempts to establish a European balance of power may have helped to avert another major European war for almost a century, and the adoption

of the principle of legitimacy made it possible for the Pope as well as other European rulers to regain control of sovereignty and territory swept away by the whirlwinds of revolution.

Unfortunately, their failure to provide for the legitimate aspirations of national minorities was destined to make serious trouble. The subjection of Hungarians, Slavs and Italians to Austria; of Greece to Turkey; of Poland to Russia; and of Belgium to Holland would inevitably bring conflict, in which the interests of the Church would be deeply involved.

Still less could the diplomats hope to settle the disputed issues in the continuing war of ideas. Liberals and conservatives, democrats and monarchists, capitalists and Socialists strove unceasingly to control the social, political and economic destinies of nations; in their bitter struggles, the Church had much to suffer from both friend and foe.

In this eighth volume, Fr. Mourret covers the turbulent period of Church history 1823-1878, which embraced the pontificates of Popes Leo XII, Pius VIII, Gregory XVI and Pius IX. It was a time of unusual trial and difficulty for the Popes in their capacity as temporal rulers of the Papal States and it ended with Pius IX despoiled of his political sovereignty and a voluntary prisoner in the Vatican palace. But it was also an era of growing influence for the Popes as spiritual rulers and teachers of the flock of Christ and it ended triumphantly with the definition of papal infallibility by the Vatican Council.

As might be expected, Fr. Mourret deals almost entirely with the history of the Church in Europe. The special emphasis on events in France may seem excessive to the American reader but it is understandable enough in a book written primarily for Frenchmen. Like its seven predecessors, this volume is a solid and scholarly piece of work. The translation is often over-literal, but on the whole quite readable.

JOHN J. HEALY

APOSTOLIC SANCTITY IN THE WORLD

Edited by Joseph E. Haley, C.S.C. U. of Notre Dame. 210p. \$3.75

An apostolic constitution of February 2, 1947 highlighted and gave a canonical foundation to a lay movement spanning back as far as the fourth century. In the document, entitled *On the Canonical States and on Secular Institutes for Acquiring Christian Perfection*, the

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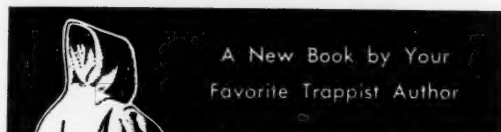
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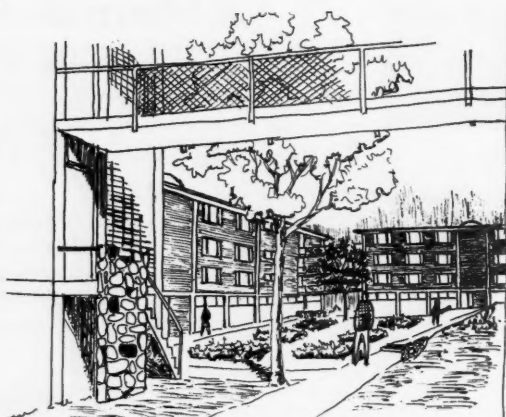
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Ed Education	L Law	Sy Seismology	AFOTC Air Force
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literature in English on the law of Christian marriage. In addition the author has numerous, very apt case histories and references to the invaluable *Canon Law Digest* edited by Fr. T. Lincoln Bouscaren, S.J., a volume regularly reissued, presenting a systematized record of the decisions and interpretations of the Holy See on the Code of Canon Law.

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ROBERT F. DRINAN

THE MIND AND ART OF HENRY ADAMS

By Jacob C. Levenson. Houghton Mifflin. 430p. \$6

The importance of Henry Adams, according to this book, lies not in his historical writings nor in the part he played in history, but rather in the fact that he turned history into the subject matter of an exciting art. He did not mix and confuse the two genres, but brought to the writing of history the same meticulous art that the essayist and novelist bring to their work.

It may well be said that Adams has found in J. C. Levenson the right biographer. Both writers give the impression of testing and trying everything before making a decision, the same fastidious definition of terms and the same determination to say it all and to say it well.

There are times, however, when Adams' exhaustive but inconclusive scholarship, his equating of notions not usually brought together and his determination to show his reader all the mental processes he went through in formulating his ideas become too, too much. The average reader prefers to look at facts, rather than at some other man's impression of those facts.

Levenson is interested chiefly in Adams as the great liberal who spent a lifetime trying to find out what is the good life—and who decided that social-

In our issue of Aug. 24, we printed by error the name of Charles Bruderle as reviewer of *Ragman's City*, by Boris Simon. The reviewer was Joseph D. Gauthier, S.J., of Boston College.

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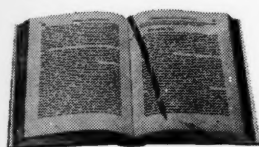
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REV. JOHN F. BRODERICK, S.J., who took his doctorate in ecclesiastical history at the Gregorian University, Rome, is professor of that subject at Weston College, Weston, Mass.

PAUL S. LIETZ, chairman of the Department of History at Loyola University in Chicago, is a specialist in the history of Latin America.

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REV. ROBERT F. DRINAN, S.J., dean of the Boston College Law School, is AMERICA's corresponding editor in Boston.

N. ELIZABETH MONROE, a former professor of English literature at Brooklyn College, is author of *The Novel and Society*.

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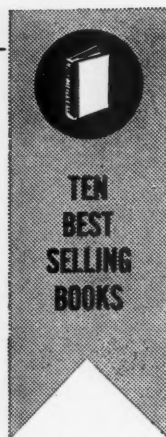
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Mr. Levenson says that in spite of all this loneliness he "achieved his work, found his serenity and endured his fate."

From early in his life to the end, Adams was preoccupied with finding the symbols that would express modern life in contrast with that of the Middle Ages. At last, after many preliminary sketches, he brought the figure out in the round in *The Education of Henry Adams*. He had been searching for an hypothesis that would explain history, and having discarded the chronicle of events, the causes and effects of wars, he turned to the internal forces that were erupting under the surface of life and sending men's minds and hearts and brawn off on new conquests.

For this contrast he found the Virgin and the dynamo to be the perfect symbols: the dynamo catching up all the forces of materialism which in the 19th century built bridges and highways and mushrooming industry; the Virgin, on the other hand, symbolizing love and tenderness and purity.

The biographer, though explaining the symbol carefully, leaves the impression that all this is a satire on religion. Adams remains an enigma to the end, the man who could see the enduring truths of the medieval Church, who expressed it in a well-nigh perfect form, but who could not bring himself to bend the knee and pray. Perhaps it was because he was old and bleak, because he was an Adams, because he had spent too much time in cultivating the intellect. Explain it as you may, it is the tragedy of the man who cannot act on his deepest impulses.

N. ELIZABETH MONROE

THE WORD

Here is an image, he said, of the kingdom of heaven; there was once a king, who held a marriage-feast for his son, and sent out his servants with a summons to all those whom he had invited to the wedding; but they would not come (Matt. 22:2-3; Gospel for the 19th Sunday after Pentecost).

We know the truth well; yet it always comes as a sort of surprise to recall that in the parables and preaching of our Lord *the kingdom of heaven* means, not *heaven*, but *the Church*. When, in that clear light, we reread the entire parable of today's Gospel, the familiar story begins to teem with new significance.

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only-begotten Son, is mystically married, and His Bride is the Church. The notion is bold, and we might hesitate to express it, had not St. Paul settled the matter, with wonted firmness and uncommon clarity, in the fifth chapter of Ephesians. *The man is the head to which the woman's body is united, just as Christ is the head of the Church. . . . You who are husbands must show love to your wives, as Christ showed love to the Church. . . . And that is how husband ought to love wife . . . and so it is with Christ and his Church.*

Every quarrel is ultimately a religious quarrel, and every religious quarrel is ultimately about the Church. If the



Church is the Bride of Christ, and if the Church is none other than the Catholic Church, then the rest of our Saviour's parable becomes excruciatingly plain to us sons and daughters of that mystical union between Christ and the Catholic Church.

Having thus spoken our honest minds, we Catholics find ourselves pelted with all manner of controversial sticks and stones, with bright new theological bricks and very ancient, overripe theological fruit. But if, indeed, our Catholic minds really are honest, we will entertain the liveliest sympathy for the earnest majority of those heretics who are tossing angry and even gamy epithets at us. The true Church has to sound smug; because the true Church ought to be sure.

But they would not come. This short sentence stands up in our Lord's story like some huge and craggy and forbidding rock; and gazing upon that flinty monument of passionate human refusal, the Catholic who truly loves both his God and his fellowman will feel far from smug. He will only feel sad. More than that, he may experience another and exceedingly deep movement in his heart: he may feel the uneasy stirring of a certain guilt.

For this is how St. Paul describes the Bride of Christ, the Church. *He [Christ] would hallow it, purify it by bathing it in the water to which his word gave life; he would summon it into his own presence, the Church in all its beauty, no stain, no wrinkle, no such disfigure-*



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garten . . . this will be next year. A child who never owned a toy . . . who knows not how to play . . . she gathers wood for fuel in the nearby woods, does the family washing in the public lavatory, looks after her mother and father who are ill and her younger brother. Her parents look with anguish at their child who never smiles. For Clementina, hunger is never appeased, misery deep. Burdened beyond her years, her sad, bewildered eyes tell the story of her wretchedness. Help to this family means hope instead of despair . . . a chance to live . . . a bulwark against destructive ideologies.

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ment; it was to be holy, it was to be spotless.

I, one Catholic and one priest, simply must ask myself the inescapable question. If the good non-Catholic people whom I know cannot, for the life of them—oh, perfect phrase!—see in the Catholic Church this radiant, peerless Bride of Christ, to what degree is their blindness due to my sin?

VINCENT P. MCCORRY, S.J.

THEATRE

WEST SIDE STORY. It is difficult to say whether Leonard Bernstein, the composer, or Jerome Robbins, choreographer, has made the more important contribution to the incandescent production at the Winter Garden. Perhaps it doesn't matter too much. It is sufficient to say that, with the invaluable assistance of Arthur Laurents, the librettist, and Stephen Sondheim, who wrote the lyrics, they have fashioned a fascinating music drama.

In dramatic structure the story follows the pattern of *Romeo and Juliet*, with the vendettas of gangs of juvenile delinquents substituted for the feud of the Montagues and Capulets.

Tony, the inactive leader of the "white" Jets, falls in love with Maria, affianced to Chino, a subaltern of the Puerto Rican Sharks; and at the same moment Maria falls in love with him. Their love is beautiful (isn't young love always radiant?) but it is tragically frustrated by the warring gangs, as Shakespeare's lovers were destroyed by the bitterness of their elders.

Narrated in music and dances, with the occasional help of dialog and songs, *West Side Story* is exciting theatre. It is visually and aurally captivating; and the direction, by Mr. Robbins, keeps the action moving at a rapid pace that may lead many in the audience to mistake exciting theatre for significant drama. While the impact of the story is superficially electrifying, it has no emotional depth. It makes the nerves tingle, but fails to touch the heart.

Juvenile delinquency is no new thing in the world. But the murderous kind of juvenile delinquency that confronts society today, threatening to infect future generations, is a strange and monstrous phenomenon. *West Side Story* is a faithful reflection of this delinquency in action. But the play fails to probe to the roots of the malignancy, and its creators are therefore unable to suggest a cure for the disease or predict

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its future consequences. One song sequence is a devastating satire of the efforts of courts, psychiatrists and social workers to cope with the problem. Otherwise, *West Side Story* is exciting theatre but only tepid drama. The producers are Robert E. Griffith and Harold S. Prince.

FOUR WINDS, presented at the Cort by Worthington Miner and Kenneth Wagg, is a drama of spiritual decay. It could have been an ironic commentary on the corrosion of mind and soul that may result from being born with too much money—that is, if the play had been written by Chekov. As the author happens to be Thomas W. Phipps, the play turns out to be another sentimental story, more acidulous than usual, about a poor little rich girl.

Mr. Phipps commits the cardinal dramatic sin of making his central character a pawn moved by secondary characters from one square to another on life's chess board, exerting no will of her own on where she wants to move. She owns numerous country "homes" on all the continents and several remote islands, as well as town houses in London, Paris and New York, not to mention her ranch in Wyoming and the junior palace in Florida, the scene of the play. Where she will reside on a given day, however, is determined—like her multiple marriages—by her satellites, who call themselves her friends and employees.

The play is precision-directed by Guthrie McClintic. Peter Cookson and Ann Todd, supported by such seasoned performers as Luella Gear, Conrad Nagel, James Rennie and Carl Esmond, are one and all no less than brilliant in their roles. Their collective effort, however, fails to make us more than casually sorry for the poor little rich girl.

THEOPHILUS LEWIS

FILMS

FERRI (*Buena Vista*) is another authoritative demonstration of the skill and patience of Walt Disney's crew of wild-life cameramen. Their locale on this occasion is a forest straddling the Wyoming-Utah boundary; and their particular focus is a family of pine squirrels, with considerable side emphasis on such enemies of the squirrels and of one another as martens, raccoons, foxes, wildcats, flying squirrels and goshawks.

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True-Life Adventures. This one is called a True-Life Fantasy, because it attempts to shape its documentary material to fit a fictional narrative: Felix Salten's *Perri*, the story of a young pine squirrel. Perri's struggle to survive her first year of life despite a disaster that leaves her an orphan in infancy, not to speak of her encounters with a series of other mortal perils, makes a suspenseful display of nature's essential savagery.

The film also features an elaborate dream sequence, obviously contrived and embellished with animation, and a



rather sugary narration in rhyming couplets. Perhaps these are meant to soften the picture's grimness, but they are probably also intended to disguise the fact that there is less to the story than meets the eye and that what there is owes its existence to sleight of hand in film editing. [L of D: A-I]

LES GIRLS (MGM) is a most uncommon film musical in that its major components are new and original. To wit: its screen play is an original by John Patrick and its score is a new one written especially for the occasion by Cole Porter. Originality is not necessarily synonymous with quality. Here, however, the two go together. While some of the incidents are presented in a way more suitable to the Broadway stage than to the movie screen, it is in general done with a freshness and skill infrequently found on the Technicolor wide screen or elsewhere.

The screen play, which borrows the title but nothing else from a recent best-selling autobiography, concerns the adventures of the three girls who formed three-quarters of a musical act that was once the toast of the Continent. What precisely those adventures were, though, seems to depend on who is doing the recollecting. In a court trial, at which an erstwhile member of "les girls" who has written her memoirs is being sued for libel by a former colleague, the accounts of the so-called libelous incident and the events leading up to it are strikingly dissimilar in a self-justifying way. Though the multiple-flashback device is sometimes a little ponderous, scenarist Patrick's viewpoint is generally light and satiric.

Leading man Gene Kelly can hardly

be called new to the movie scene. The three leading ladies—Mitzi Gaynor, Kay Kendall and Taina Elg—are relative newcomers and very talented ones, especially Miss Kendall, a tall, stunning, high-fashion model type, who has a sharp comedy sense and an ability to behave in a most undignified manner without losing her dignity or glamour that have suggested comparison with the late Carole Lombard. [L of D: B]

INTERLUDE (Universal) seems bent on typing Rossano Brazzi, who started it in *Summertime* as a married European who breaks a simple American girl's heart. Here he is a distinguished symphony conductor who falls for a very simple American girl (June Allyson) because he has problems, such as a lunatic wife (Marianne Cook).

It is entirely possible to remain unmoved both by the great love and the great renunciation, partly because the heroine has a perfectly good second string to her bow in the person of a young American doctor (Keith Andes) and partly because the motivation is strictly bogus. The built-in Technicolor travelogue, however, covers Munich and Salzburg, which is fresh and rewarding territory for European movie junkets.

[L of D: A-II] MOIRA WALSH

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